

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JULY 1911



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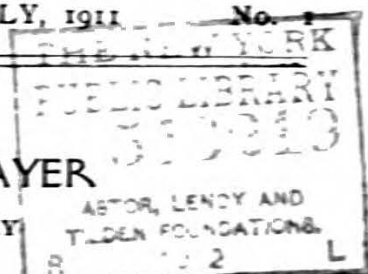
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No. 1



THE LORD'S PRAYER

REXFORD JEFFERY



OUR FATHER! In the first words of that model prayer as given by the Master, we see the breadth and all-inclusiveness of his thought. He did not say "My Father," or "Your Father," but "Our Father," thus making himself at one with his hearers. And this is his instruction to his disciples later, when he commissioned them to go out and preach the good tidings (the Gospel); they were to teach mankind the oneness, the solidarity or brotherhood of the race. "One is your Father, even God, and all ye are brethren." This thought is one of the foundation stones of that "temple not made with hands."

One of the first steps in true occultism and mysticism is to apprehend the meaning of universal brotherhood in its fullness. And the first step all must take in "living the life" is the gaining of this idea of the unity of all as the fundamental principle of life. The human conception of the term "Father" is that of the next male ancestor or male parent. The spiritual conception includes no thought of this, but is a realization that no man on earth is your father. The higher meaning of the term is the "One who gives origin," "the ruler or governor of all;" in the ancient eastern religions, "the Ruler of the universe," the "Lord," the Creative Power.

Man has within himself the power to establish cer-

tain conditions which in due time will evolve and bring forth a child. But he is not the father of the child in the real sense, any more than he is the father of the corn when he plants the seed in the proper environment and it becomes "first the blade, then the ear, then the full corn in the ear." That which giveth the increase is the father, the one father, the "Father of Lights," the Father of Life, the Life Principle within: that is "Our Father."

"Which art." In these words we see that the "One who gives origin" is not a personality, is neither male nor female, the word "which" being of neuter gender. But if we should go into a thorough analysis of the matter we would find this One both male and female—the Father-Mother God of the ancients.

However, finite mind cannot comprehend infinity, and God cannot be described in terms of the intellect. This being so, we will not attempt to create an intellectual conception of God. We say "God is love, God is life, God is power, God is mind, God is Spirit;" but Spirit and things of the Spirit are described and comprehended spiritually, not intellectually, and will only be unfolded to man as man unfolds.

"In Heaven." Literally, "in the heavens," in the skies of man's being, the higher planes of consciousness. Heaven is always symbolic of government, the seat of control, the place of the ruler or higher power. The Greeks had many deities conceived as ethereal personalities, and the sky or upper regions of the air was thought to be the abode of these ethereal beings. In occult science "the realm of the skies" is the realm of the immortals, or those who have attained divine seership, or the "single eye." To us the "single eye" is that eye which is too pure to behold iniquity, which sees nothing but good in all things; and the true seer is one who sees, feels, and knows that "all is of God that is or is to be, and God is good." Such a one is illumined, his body is full of light, and there is healing in his presence; for light is life.

"If thine eye be single, thy whole body shall be full of light."

Ancient occultism taught that the Father is Fire or Spirit, the Word or the Son is Light or Soul, and the Holy Ghost, or Holy Guest, as they called it, is air or ether in motion, or the force body. The adept of India is taught that heat is life, flame its substance, and light its manifestation. In our Scriptures God is called the "Father of Lights," and men are referred to as "children of Light." John says, There is a light "which lighteth every man that cometh into the world." Paul refers to man as the "temple of God," and in Proverbs we read, "The spirit of man is the candle of the Lord." Then the spiritual man is he who is letting his light shine. And as light is the correspondent of love, such a one is he whose love nature is developed and active, who sees in all things the manifestation of the Infinite, that all are parts or expressions of him, and beside him there is none else: God is the All in all. Within such a one is the kingdom of heaven realized. He has become a governor, or ruler, a controller. He controls himself and all things under him, but always himself first; for no one can control things external until the self within is under control. Nor does the controlling of things or persons in one's environment consist in domineering and forcing them into certain lines of activity through the agency of the human will, but rather in assuming a right attitude toward them, putting them in their right places, and establishing harmonious relations with them and between them. In the condition of perfect harmony is "heaven."

"Hallowed be thy name." Thy name be revered; more correctly, thy name be intoned, not only held sacred; never taken in vain. "Intoned" is the proper rendering from the Greek, for the whole prayer in the original Greek is a magical chant. Those who know even in part the laws of vibration and radio-activity know that in the pronunciation of certain words or

sounds—especially the repetition of certain tones—there is tremendous activity established in the body; not only in the physical organism, but especially in the psychic centers. The art of intonation and solmization was well understood by the ancient Greeks, and before them, by the eastern adepts and Swamis whose *mantra* are practiced to-day and are well known to students of the Vedas. The same results obtain to a greater or less degree in the singing of sacred songs. All nature is song. Carlyle says, "At the center of all life is music, and he who sees deep enough sees musically." Music is of the soul; and as the soul responds to things of itself, it always responds to music. Each individual soul has its individual musical key, and certain music appeals to it to a greater degree than other music. But all souls respond more or less to the sound of whatever name is used to designate their creator. The intoning of the sacred name brings about an entire change on the physical, mental, and spiritual planes. There is a harmonizing of all the forces of one's being, the establishing of unity or wholeness, which in its completeness is holiness. The mind is renewed, the body transformed, and one's whole being is made ready for the baptism of the Spirit, which is the realization of the Divine Presence within one's own self, the establishing of that state of consciousness in which one knows and can truthfully say, "I and the Father are one."

"Intoned" is from *in* and *tonus*, meaning *sound*. Thy name is sounded in us. If we hold a thing to be hallowed or revered, we become a part of it and it of us. It produces a certain feeling in us, a vibration. Vibration is sound. And with the higher and finer feelings we are raised to a greater realization of who and what we are; we express more perfectly the "calling wherewith we have been called." We ring true; we sound true; we are gods, and vibrate to that name.

"Thy kingdom come." "Thy realm return." The word "realm" here refers to the "realm of the immortals,"

as mentioned before. It is the state of divine seership, a state of consciousness, not a place. "The kingdom of heaven is within you." It is now there. This is for us to realize. The coming or returning is on our part. The kingdom was before the world was, and is from everlasting to everlasting. It is the state or condition of harmony and order, the divine law. The coming of the kingdom is the establishing of divine law in each man, or the adjustment of each one's self to the workings of the law, thereby obtaining a condition in life of perfect harmony and order.

"Thy will be done." Thy will come into being. The word "will" here refers to the self-creative power of the "One who gives origin," the "One born from himself." We know that the will is the directive power behind all activity. And the prayer is that the divine will, or the directive power of Divine Mind, be manifest, or come into active being on all planes of consciousness.

"On earth as it is in heaven." "As in the sky, so on the earth," reads the Greek. It has been thought that the word "earth" here refers to this planet, or is symbolical of the physical nature of man. Either explanation falls short of the whole meaning, for the physical nature is but an expression, is very plastic and easily molded. It becomes transformed and made beautiful when the psychic nature or mental body is renewed and made pure. The word here used for earth refers to the psychic nature, and the word "sky" to the spiritual nature. The thought is that the psychic nature may become pure like the spiritual, that the human will may become one with divine will, so that man will manifest as a spiritual being, becoming as a very god, demonstrating his divine sonship. "I have said, Ye are gods; and all of you are children of the Most High."

"Give us this day our daily bread." This is a mistranslation, and gives an entirely inadequate conception of the thought involved. A more correct rendering would be, "That bread of the coming day give us to-day."

There is no word meaning "daily" in the original, nor is there any reference to what we know as physical food. In the Greek the word used is a coined word which is found nowhere else, and evidently means "which is coming." The bread is the "bread of life," of which Jesus said, "I have meat [or food] to eat that ye know not of." And again when the Christos spoke through him, saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." It is the manna (mind stuff) from heaven, the Omnipresent Substance. As man develops spiritually he needs less of physical food to sustain his organism, for "man does not live by bread alone." In his estimation his stomach loses much of its former importance and the lungs with their functioning are given greater consideration. He finds that the process of breathing is more than a mere physiological function; that there is something more than air entering his body; that there is something finer and more vital than oxygen in the atmosphere—a something which the chemist has not detected; and that this substance is more vitalizing and life-giving than any known element. By it he is renewed in mind and in body, the mind becoming clearer and the body not only strengthened but refined. This substance is the "bread of life," which is also the "breath of life," or Spirit.

Man is just awakening to this fact, and his desire should be to know more of this substance—how to obtain it and appropriate it to his use, thereby regenerating himself and making himself a new creature, manifesting outwardly the consciousness of Omnipresent Substance, which should more and more become his daily food. The "coming day" is when he comes into this knowledge and realizes that this Substance is the basis of not only his own, but all existence, the "everlasting arms."

"And forgive us our debts as we forgive our debtors." This should read, "as we also have forgiven." Here is revealed a mind cognizant of the law of exact justice,

of cause and effect, of action and reaction; a mind which knew that what a man sows he reaps.

If we send out thoughts of hate or revenge there is a reaction, and we are soon the objects of hatred. If the thoughts and acts going forth be of love, the harvest is of the same kind. If we wish forgiveness we should be ready and willing at all times to grant the same to others. If occasion requires, do it "seventy times seven." Only this attitude toward others will relieve us of the result of our shortcomings. If we are unwilling to grant forgiveness we should be courageous and noble enough to accept the consequences of our trespassing or indebtedness, and bear the burden which will inevitably come upon us, and not rail at the workings of fate nor decry the afflictions of the Lord, but know, as did the prophet Jeremiah, that a man's own thoughts, words, and deeds are his only burden.

"And lead us not into temptation." With the consciousness of power comes the danger of using it in a wrong way, as all force may be used either constructively or destructively, to build up or to tear down. Man seems prone to use his forces in a wrong way. This we find evidenced to-day in the number of people who are studying hypnotism and mesmerism that they may learn to use forces of which they are dimly conscious, to take advantage of their fellow man, dominate him, and make him serve them in whatever way they will. Any one who has the desire to use power in that way has not yet realized the first principles of being. And it is because of this seeming downward tendency in man that so much of spiritual teaching is wrapped in mystery and embodied in the language of symbols which only the awakened are able to interpret.

There is an inner and an outer meaning to all Scripture, and only the spiritually minded are able to read and understand the inner or spiritual meaning. Jesus thoroughly understood what is termed "human nature," and regulated his teaching accordingly. We find him

saying to some, "It is given unto you to know the mysteries of the kingdom of heaven, but to them [referring to the multitude] I speak in parables," or symbols.

There is an inner or esoteric meaning involved in this particular phrase of the prayer, which properly translated is, "Abandon us not to trial." The word translated "temptation" literally means "test," "trial," or "proving," and refers to the "trial by fire" known to the occultist.

Man is a creative being, and when he awakens from his sleep of ignorance, and his spiritual forces, fires of the *parakletos*, are aroused, there is a great inflow of creative energy which is liable to strike downward into the generative center, or center of the animal passions, if a man is not sufficiently purified, instead of going upward to the brain centers. The descending of the forces produces a state of actual "hell." This is the terrible test of one's purity, and he who fails finds himself in a condition of burning and in danger of death and insanity. If his training has been along right lines, and the mind made pure before the inner forces are aroused, he is not brought to this test. If the student of the science of life be properly grounded in first principles, when the fires of his being are aroused they will rise to the brain centers, illumining the mind and revealing the "mysteries of the kingdom of heaven." The inflowing power of the Spirit will be tempered to his knowledge of, and ability to use it, and in his mortal condition of limited strength he will not be overcome, he will not be "abandoned." The regenerative state will have been attained, and he will no longer be a mere image, but a master builder of the realm.

"But deliver us from evil." Those who fully believe in the Omnipotence, Omniscience, and Omnipresence of God, and that all things were made by him and pronounced "good," know that in reality there is no evil, and that what we have considered as evil has a definite place and purpose in the divine economy. In the old thought there was a saying that "Satan finds some mis-

chief still for idle hands to do." And while we have long since dismissed the belief in a personal devil, or any malefic power in the universe, yet we believe there is much involved in that old saying, as mischief is the result of false employment or misuse of the power inherent in man, which power is ever demanding avenues of expression. The idle, thoughtless person wastes his power by allowing it to go out in useless channels and worthless pursuits. Our forces need intelligent direction to be of use and benefit both to us individually and to the race. The better rendering of the word given as "evil" is "useless." And the prayer is, "deliver [or preserve] us from uselessness." In nearly every instance in the New Testament where Jesus is credited with using the words "evil" and "devil," the words "useless," "uselessness," and "useless one" should be substituted to be true to the original text.

"For thine is the kingdom, and the power, and the glory, forever. Amen." For thine is the realm. Here again we have the "realm of the skies," the seat of control, where perfect order is established and harmony reigns. Only in and with the Supreme and those who are in the God consciousness can this state obtain. The "power," or force, is the "ultimate force of the universe," that from which all forms of force or power emanate, and into which they can be and are resolved. This is the one Supreme Power, "the infinite and eternal Energy from which all things proceed."

The "glory" is the radiance or shining, in a psychic sense referring to the auric body of the Self-born. In the higher, or spiritual sense, "that light which lighteth every man that cometh into the world," the Supreme Intelligence or active manifestation of Divine Mind in man, which lights his path and guides him into all truth.

"Forever." Eternally; "throughout the ongoings."

"Amen." It has been thought that the final word of the prayer meant "So be it," or "So let it be," or

"Verily." But it has no such meaning. The Greek from which it comes is an exact equivalent of the Sanskrit "*Aum*" or "*Om*," the mystic name of the *Christos*, the word used in evoking the Spirit. In Revelation 3:14 we read: "These things saith the *Amen*, the witness trustworthy and true, the first of the foundation of God."

This, then, is an attempt to give some idea of the inner significance of the Lord's Prayer as it is found in the Greek, every letter and word of which language had a spiritual meaning unknown to the uninitiated, among which uninitiated are to be found the translators of our Bible.

From what they have given us we can readily believe them to have been men utterly devoid of all knowledge of the mysteries, and most darkly ignorant concerning the mystical sense of the inspired writings. And in their attempt to give a literal translation, which in the case of this prayer proved most abortive, there can be no better evidence of the truth uttered by Paul—"The letter killeth, but the Spirit giveth life."

The first record of the prayer is found in the Aramaic language. Later it was rendered into Greek, and the common version as we have it is a translation from the Latin Vulgate. In these languages it is in the "present tense," "affirmative mood." In the Greek it might be said to be in the "imperative mood," for while it is musical and in the form of a chant, it is also in the form of command of Deity, who in another part of the Scriptures is credited with saying, "Concerning the work of my hands command ye me."

The whole prayer as originally given was affirmative and commanding, and not a petition. It declares that all *must be so*. And the repetition of it had a certain energizing efficiency, like eating and drinking. It is food and drink to one whose spiritual nature is quickened and alive. The effect upon the mind is to make it bold, courageous, confident. And in turn the body becomes energized and vitalized.

The following is a very adequate rendering in English: Our Father which art in the heavens (or, Thou in the heavens), Thy name must be revered (or, spoken reverently, intoned). Thy kingdom (or realm) must be returning. Thy will must be being manifested, as in heaven so upon the earth. The bread of the coming day give us to-day. And forgive us our obligations, as we also have forgiven those under obligation to us. You will not abandon us to trial (or, in the proving), but preserve us from uselessness.

In the earlier manuscripts the prayer ended here. And so it does in our Scriptures, except in Matthew, where will be found added, "For thine is the kingdom, and the power, and the glory, forever" (or, "Thine is the realm, the force, and the radiance").

It is the sincere desire of the writer that whoever may read these lines will, if he learn nothing else, be made to understand that Jesus never taught men to beg for material food from the Almighty, and never intimated that the heavenly Father would ever lead any one into temptation.

Some one asked a famous musician, "What is your favorite composition?" The answer was, "Whatever I am playing." That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his very best work. We have to like our work, or we shall not do our level best at it. It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly and in leaving no rough odds and ends to worry others. To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him.—*Christian Union Herald*.

I beg you take courage; the brave soul can mend even disaster.—*Catherine of Russia*.

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



BEING exists under two phases—invisible and visible, abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative cell centers. All forms are built according to this law. From center to circumference is the plan of procedure throughout the universe.

The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never goes back of the visible seed—never catches sight of the Spirit moving upon every generating center.

Causes are always invisible, spiritual. "God is Spirit," "and the seed is the Word of God." Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's logical consideration will convince any one that a cause so insignificant could not produce, without an anterior principle, results so large and varied. The oft-repeated illustration of the acorn having the oak folded within its heart is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything; but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and

of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this *Word* is a generative center, with all the possibilities of God at its call. It is the idea of God, "the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative idea through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse; it is the inlet and outlet of God.

So the "seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal Spirit center. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit—earth, air, and water. Man may be totally unconscious of this in certain stages of his building process, but that does not nullify the truth. The fact that the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart center of every one is this "seed—the Word of God." It is there as a door opening into the

Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open it wide, and they are exalted, even deified by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ Spirit speaking through those who have opened it: "I am the door;" "I am the way, the truth, and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live by bread alone, but by every word proceeding out of the mouth of God. This seed is the "Word of God"—that is, man's real Self—because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "seed," this high ideal of what man is. Any other ideal is a reflection (and there are reflections in descending degree), until man finds himself comparing himself with his own creations—a worm of the dust.

Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life, which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is

a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it—he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music; he is borne away as with a flood; he becomes careless of his food and of his house; he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of Omniscience and Omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way, and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking

people. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "seed." To think that man is created in any but a lawful way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make man. Man in his selfhood makes himself. His process is precisely that of God—through the power of his word. This is the reflection of the true Word, which is God. But man does not make anything that lasts, unless it has its point of departure in this inner seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength to-day, but if you get into your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality, just as surely as will the material seed planted in the earth. It also goes through a similar process of growth. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which

finally comes to the surface in some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts, and comes into visibility with all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment and produce crops in other receptive minds.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments, in some instances, while in others it may take years.

But there is a Gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That Gardener is the I Am of every soul. What it says is law in the garden over which it has control. If that Gardener is lax, shiftless, and ignorant of his privileges, he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this; nevertheless it is true.

The world is shadowed or brightened by our own heart rather than by anything in itself. Our joy makes the cloudiest day glad, and our grief finds night in the sunniest sky.—*Joseph Parker.*

ANSWERS TO QUESTIONS ON LESSON THREE

The Unity Society Correspondence School receives many letters every month, asking about its course of instruction. These letters are concisely answered, it being inexpedient to go into details in the space of an ordinary letter. To further meet these inquiries we now and then publish lessons of students who have done good work. As a sample we give the following Answers to Questions on Lesson Three by Gertrude Hall, a student.

Question 1. Give reasons for considering the Scripture allegorically?

Answer. While the Bible is a historical record and a guide for moral living, every one who truly studies it realizes that it is more than this. They recognize in the journey of the Israelites from Egypt to the Promised Land a picture of each one's progress from the sense to the spiritual consciousness; they are awakened to greater spiritual understanding by interpreting the spirit of the Bible rather than the letter. We have Paul, who was a great Hebrew scholar, learned in the Scriptures, as authority for considering the allegorical character of the Bible, and also the understanding of other great minds. Another evidence is found in the story of Eden by the names of the trees growing in the garden—the Tree of Life and the Tree of the *Knowledge* of Good and Evil.

Q. 2. What phase of creation is described in the first chapter of Genesis?

Ans. The first chapter of Genesis is a symbolic description of the creation of the world in the Divine Mind, and bears the same relation to the world as we see it—the manifest world—that the inventor's idea bears to the machine which he afterwards builds. Back of every visible thing is the idea, and the story of the creation of the world as given in the first chapter of Genesis can be understood only by applying it to the realm of ideas in which it belongs.

Q. 3. What evidence have we of this in the Bible?

Ans. In Genesis 2:5 it is written, "And there was not a man to till the ground," this statement being made after creation is described as completed, showing clearly that the description of the creation as given in the first chapter of Genesis pertains to the idea in the Universal Mind.

Q. 4. Who is the Lord God of Scripture?

Ans. The Lord God of Scripture is the Christ, the Living Word, the I Am, the spiritual Man, the ideal Man, the perfect Man idea.

Q. 5. Explain the difference between ideal man and manifest man?

Ans. Ideal man is the perfect man, the *real* of each of us, the I Am. Manifest man is man as he *appears*, the sense man, Adam, I will.

Q. 6. What is a thought center?

Ans. A thought center is an assemblage, an aggregation of ideas.

Q. 7. How are these centers formed?

Ans. Thought centers are formed by continued thought; i. e., thoughts of like character are attracted to each other, group themselves in different parts of the body, and form organs through which they find expression.

Q. 8. How does man lose his consciousness of the divine harmony?

Ans. When man's will is so absorbed in the sense consciousness, so concerned with the expression or manifestation of his ideas as to lose sight of the *real*; when he centers his thoughts upon the external rather than the internal (spiritual), then it is that Adam is listening to the voice of the serpent, and man loses his consciousness of the divine harmony because he breaks the connection between the Spirit and the manifestation of Spirit; he has separated himself from God.

Q. 9. Where is the "Tree of Life"?

Ans. The Garden of Eden is the "garden of the

soul"; the trees and plants growing therein are ideas and thoughts; the Tree of Life being in the *midst* of the garden, is the very center of each one, our innermost feeling of God; the Vital Energy of Being in the soul of man.

Q. 10. How is man restored to divine harmony?

Ans. Man is restored to divine harmony through knowledge of the Truth of Being. When man knows the truth that *God is all*, "I and my Father are one," and lives in that knowledge instead of in the false belief that he is what he appears, then is his paradise regained and he lives in the Garden of Eden, which is divine harmony between soul and body.

Q. 11. State the difference between the mortal and the spiritual concept of the object of man's existence.

Ans. Mortal consciousness thinks that the object of life is to make a living; to save money; to gain personal pleasure or satisfaction in some one or many lines of temporal existence. Spiritual consciousness realizes that the object of life is to express God, the *All-Good*; to replenish the earth with divine ideas; to restore mankind to health and happiness through the knowledge of the Truth, which they should express as creations of the One Perfect Mind.

Q. 12. What terms are given the Divine Trinity as expressed in man?

Ans. The terms given the Divine Trinity as expressed in man are Spirit, Soul, Body; Mind, Idea, Expression; and this trinity should never be broken in thought or in word.

Q. 13. What is the result if man fails to recognize unity with this trinity?

Ans. When man fails to recognize the oneness of spirit, soul, and body, imperfect, inharmonious expression results. When man fails to recognize his body as spirit, then his body comes under the law of the flesh, and suffering, sickness, pain and death result. Recognition of

the unity with this trinity, recognition of the *allness* of God, results in perfect expression, eternal life.

Q. 14. What is meant by believing on Christ unto salvation?

Ans. Believing on Christ unto salvation is the knowledge of the Truth of Being; living in the Christ consciousness of oneness with God, which consciousness saves one from all that is not good.

Q. 15. Explain why we should be wise in the use of "I Am."

Ans. We identify ourselves with that to which we attach "I Am"; therefore we should be wise in the use of the "I Am," and see to it that we attach or identify ourselves only with that which we wish to express. Too often, by the unwise use of the "I Am," we attach ourselves to the very thing which we would be rid of.

Q. 16. How does man identify himself with the Absolute? What is it to acknowledge the Son?

Ans. Man identifies himself with the Absolute by *understandingly* affirming his oneness with the attributes of the Absolute. Understandingly affirming "I am one with God," "I have the mind of Christ," "I am the living expression of the Christ of God," is acknowledging the Son.

Q. 17. What is the only way to life eternal?

Ans. The only way to eternal life is the knowledge of the truth that there is but One Life—God. Therefore my life is the life of God—perfect, unchanging, eternal; therefore I have eternal life.

Q. 18. How should the Scriptures be divided in the use of the term "man"?

Ans. By keeping before us the true, ideal man when reading the Scriptures, we will be able to determine when the word "man" is used, whether it applies to the ideal, spiritual, *real* man, or to man as he appears through his ignorance of the Truth of Being.

Q. 19. Why should we take Christ only as our model?

Ans. We should take Christ only as our model, our standard, because he alone is the *true* standard, the one perfect demonstration of the perfect man. Jesus Christ is the one perfect expression of the God idea of man. We should take as a model only that which is perfect, since we cannot afford to reproduce imperfection.

Q. 20. Who is the "Son of man"?

Ans. The "Son of man" is the expression and manifestation of the Man idea, the physical (visible) man—remembering that the so-called "physical" is the expression of the Spirit, the substance back of everything; the perfect expression of the Christ—i. e., the perfect man.

THOUGHTS ARE THINGS

MARY W. FRY



ALL the hideous things that seem so apparent are the forms of the hideous thoughts that have proceeded out of the minds of people since this world began. Some of these we can see, some we can feel, some we can only fear. Our forbears named these things goblins, gnomes, dragons, genii, etc., etc.—all evil spirits. The intenser the thought that created the creature, the more people who believed in it, the more it was feared, the greater became its apparent power to hurt and terrify.

Such an evil spirit finding a soul with the door of its house open and unprotected could go in and occupy that house, and in the olden time men said such a one was "possessed," as indeed he was. Now we call him insane; but the outward manifestation is pretty much the same in each instance.

Such evil spirits have peculiar power to affect certain temperaments, and they affect even the strongest minds in many ways which they do not understand or suspect. Have we not often—all of us—been impelled to

do things that, under ordinary circumstances, we should never dream of doing? Are we not often "possessed" to go in certain ways, so that it takes a strong effort of will to keep from yielding? Who has not awaked at night with a nameless and paralyzing terror clutching his heart, so that it takes all his force to keep from shrieking aloud? Each thought of fear or hate creates an evil spirit.

On the other hand, the good and beautiful things with which the world is full are the good, true, loving thoughts that have been sent out since man first began to be. Every thought of love and courage, of peace and plenty, of wisdom and purity we send out takes form and substance—becomes a good spirit. Such are the dear little fairies, and indeed all the spirits whose mission is to help and bless. And the best part is, these are *real*, and have *real* form and substance, even though we cannot see them with our eyes of flesh and they languish and grow weak when we do not believe in them; or perhaps they just let us alone till we begin to love, and then come joyously forth from their hiding places to do our bidding. These are God's children, and who can say how much they hold back, keep in check, the evil ones which are not real—any more than the "bogey man," with which indiscreet elders sometimes try to frighten children into obedience, is real? Since God is omnipresent good, there can be no reality in anything contrary to his nature.

Human beings, being made in the image and likeness of God, having had his breath breathed into their nostrils, being themselves thoughts of God, have the power to create in the same way that God creates; but they realize their power but dimly, many of them not at all, even though we are told we are accountable for every "idle word" we speak. How much more for every thoughtful word and for every thought we think, since the thought must ever precede the word! It behooves us to think well before we speak, and back of that to consider well before we think, else we will go on peopling the world with things without real form and substance,

nameless terrors to vex ourselves and others, till some strong soul knows them for what they *are not*, and so destroys the illusion.

How can we guard against these insidious enemies that threaten to devour us, that cause us to suffer such untold agony? By naming the "Ineffable Name"; by knowing they have no real form or substance; by realizing that, since they were created by human thought, so by human thought they can be destroyed. No matter how terrible seems the thing of earth, air, or spirit that threatens us in mind, body, or estate, if we look straight at it, fearlessly declaring that "in His name" there is no evil, that all is good since he is good, it will disappear; and lo! the place thereof shall know it no more, *since it never knew it at all*.

But we must be always on guard. Waking or sleeping, working or playing, there must be conscious or unconscious holding to God; not because he will or can forget us, but because we are so prone to forget him, so prone to let the thing that seems to be, the shadow of the real thing, keep us from seeing the real thing itself. And every day, every instant, we must decide whether we will serve the reality or serve the unreality, whether in grasping for the shadow we shall fail to see the substance which alone is. God lets us chase our own shadows, and the shadows of others and of things, till we see and know they are shadows, and so are ready to enjoy the real things which he has prepared for us, and learn to prepare real things for ourselves.

We must take care that we neither idly, carelessly, nor wantonly create new monstrosities; that we give no old ones opportunity to bring us pain and suffering through our belief in and fear of them; and we must also see to it that we create lovely things to help in God's work, to love and care for such of his children as may, through their belief in evil, be in need of succor, and so help bring that kingdom of heaven which we are told is within us, into outward and visible form.



BIBLE LESSONS

BY CHARLES FILLMORE

Lesson 4, July 23

JOSIAH'S DEVOTION TO GOD.—II Chron.

34: 1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

4. And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel,

and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house:

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed.

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skillful with instruments of music.

13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

GOLDEN TEXT—“*Remember now thy Creator in the days of thy youth.*”—Eccles. 12: 1.

We are told that Josiah “walked in the ways of David his father,” but history says his father was Amon; hence we perceive that the “father” here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David; that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning “Jehovah supports,” is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, “Though he slay me, yet will I trust him.”

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective consciousness. “Asherim,” or “groves,” were the symbols

of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The lascivious imagination is the "molten" state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or make "dust" of these conditions, and casting them from us utterly, they go back to the formless and inert.

The burning of the bones of the priests on the altars means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and to call them "father." Jesus put a quietus upon this man-worship, in Matthew 23:8: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a siege of error it is necessary to start them anew by affirmations

of substance based in Truth—"hewn stone," the unity of good, "timber for couplings," and the eternity of the *now*, "beams for the houses."

Lesson 5, July 30

THE FINDING OF THE BOOK OF THE LAW.

II Chron. 34: 14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiyah the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiyah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18. And Shaphan the scribe told the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read therein before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

22. So Hilkiyah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me,

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king.

GOLDEN TEXT—*"Thy word have I hid in mine heart, that I might not sin against thee."*—Psa. 119: 11.

The poet says, "There is neither good nor ill, but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true, enduring standards of Being. Being itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still further and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist.

There is a divinity within us that will never be satisfied until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, when in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin again to assert their progressive power in con-

sciousness there is revealed a Divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the Scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and we carry in our minds and bodies all the results of the thoughts and acts of the whole race. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life, character, and body to be attained, though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarter of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and higher forms take their places, and it is actually a blessing in the end. So the wrath that comes to our fleshly tabernacles is an ultimate blessing.

When we are tender and humble—that is, loving and non-resistant—we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity, and love which Jesus imparted to the race consciousness we may rise

superior to the penalty of transgressed law, and live forever in these present forms. This is the teaching of Christianity, which Jesus demonstrated in his own physical resurrection.

Lesson 6, August 6

**JEREMIAH TRIED AND ACQUITTED.—Jer.
26: 7-19.**

7. And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.

8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die.

9. Why hast thou prophesied in the name of Jehovah, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10. And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's house.

11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

12. Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14. But as for me, behold, I am in your hand: do with me as is good and right in your eyes.

15. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

16. Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God.

17. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18. Micah the Morashtite prophesied in the days of Heze-

kiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

GOLDEN TEXT—“*The Lord is my light and my salvation; whom shall I fear?*”—Psa. 27: 1.

There is always hope for the repentant sinner. A repentant state of mind is an exceedingly good state for one who has been on the error side. If you find yourself suffering the result of transgressed law, begin at once a righteous repentance.

In this lesson the Israelites are pictured in distress, the result of their failure to follow the commandments of the Lord. The land was full of idols, and immorality was rampant everywhere. Jeremiah prophesied disaster and desolation unless the people repented, and the priests proposed that he be put to death for speaking such words. The princes and the people listened to the warning voice and heeded it.

All the misery in the world to-day is the result of man's failure to obey God's laws. On every hand are prophets of the Lord calling attention to this truth, but as in the days of Jeremiah, the priests would have them and their message killed out. Instead of teaching the truth that disease of mind and body is the result of sin, the popular pastors of the people are helping in the futile search for material causes and drug remedies. They preach to the people about the idolatry of the Israelites, yet fail to see that they have made idols of, and are giving God-power to, ten thousand sensuous things. There certainly is great need of righteous repentance.

Sin is not such an awful thing in the sight of God. Jesus taught that even man had power to forgive sin. It is the unrepentant sinner who is in greatest danger.

The sin against the Holy Ghost, that cannot be forgiven, is the determination not to repent nor ask for pardon. God is the Great Mind of the Universe, and when man takes the right mental attitude, an adjustment of the individual thought to the divine idea at once sets in. John came saying, "Repent ye, repent ye." One version renders this, "Change your mind, change your mind." It is right thinking that dissolves the abnormal brain cells of the criminal. So it is right thinking that strengthens the weak cells of the frail one, and purifies the muddy life stream of the congested body.

Although your sins be mountain high, a very little faith in the power of God will remove that mountain and cast it into the sea. Do not be discouraged because you have repented, have been forgiven, and then have sinned again and again. Plenty of people do that very way and God forgives them. They go steadily forward in righteousness, because they know how to repent. It is much better to put your energy into repentance rather than into regrets and agonies over your transgressions. Only repent, and ye shall be saved.

"And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."—Luke 15: 3-7.

Lesson 8. August 13

JEHOIAKIM BURNS THE PROPHET'S BOOK.

—Jer. 36: 21-32.

21. So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi

read it in the ears of the king, and in the ears of all the princes that stood beside the king.

22. Now the king was sitting in the winter-house in the ninth month: and there was a fire in the brasier burning before him.

23. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier.

24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them.

26. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

27. Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29. And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

GOLDEN TEXT—“*The word of our God shall stand forever.*”—Isa. 40: 8.

Jehoiakim the king represents a ruling state of mind that does not reverence or obey the higher law. When we reach a point in our ongoing where there is necessity of greater spirituality, our meditations reveal to us that the way is through reforming our methods of thought and life. This is the intuitive perception of the progressive trend of all things, which is the Book of the Law, or the “roll” which the king burned.

The burning of the roll represents a denial of the spiritual thought working in consciousness. We know that to go forward to more advanced demonstrations we must give up the present ruling ideas. These, however, constitute our king and his kingdom, and it looks from a temporal viewpoint as if we were giving up our all when we relinquish these, and we do not entertain the proposition for a moment, but promptly burn or deny it away. We have no compunctions in so doing, and there are no regrets. “They were not afraid, nor rent their garments.”

This tendency to establish oneself in a mental kingdom with certain ruling ideas is strikingly illustrated in the crystallization of metaphysical teachers in that particular form and statement of the doctrine in which it was first revealed to them. No matter how often the prophets and scribes of the Lord, both within and without, present them with the “roll” of the progressive Law, they are so saturated with the first revelation that they can see no forward step, nor the inevitable consequences of such ignorance, which are chains and Babylon—ultimate mental confusion.

The lesson is that we shall read out of the “roll” of the Higher Wisdom the new revelations of Truth which are being constantly presented to us, and be open and receptive to Divine evolution. It is a dangerous thing to set up a religious kingdom and gather about you a personal following. In a very short time you find your-

self in the clutches of the "servants," who are the people and the thoughts of the world. They bind you to the "system," and ere you are aware, you are part of a worldly institution called a "church."

But our temporary denial of the Divine Law does not relieve us from its final establishment. It runs deep in the Divine plan, and we cannot escape its ultimate outworking. We may evade its fulfillment in this phase of our existence, but "another roll" is given by the prophet of the Lord; and his scribe, our inner memory, has written upon it all that was in the first roll, and "added besides unto them many like words."

MINE OWN

GLADYS FREEMAN

God's child am I; all power is mine,
All peace and plenty, too.
Possessed of all the gifts divine,
No longer will I sue.

On every hand, the good I seek
Awaits me without measure;
So I will claim, to-day, mine own,
And gather in my treasure.

Love is the river of life in this world. Think not that ye know it, who stand at the little tinkling rill, the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasure into its depths—not until then can you know what love is.—*Henry Ward Beecher.*

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing.

EDITED BY MYRTLE FILLMORE

PROSPERITY IN THE HOME

"Peace be within thy walls and prosperity within thy palaces."



PROSPERITY was the keynote of the June UNITY in all but the Family Department. There were so many contributions to this department already arranged for that we did not then take up that subject. It is not our purpose to neglect such an important factor in the welfare of the home, so we will give it first consideration this month.

There need be no poor homes. Every home can be prosperous. You can prove this by getting busy along the right lines.

Every visible item of wealth in the world to-day can be traced to its invisible source. Food comes from grains. Grain is planted in the earth; but who sees or knows the secret quickening that touches the seed and makes it to bear a hundredfold? No one. That is all carried out in the invisible Source of things; but the result of that unseen force acting upon the grain is food for the multitude.

The physical substance that we call the earth is the gross form of the spiritual substance that pervades all things. The grain is put into the earth, but it is the quickening thought that runs through the spiritual substance that causes the life germ to start and take hold of the physical substance that nourishes it.

The Word is the seed. The Word is dropped into the spiritual substance. It germinates. It grows. It

brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles?"

You who farm and you who garden choose the seed for next year's planting from the finest specimens of this year's crop. You reject every defective seed that you detect. If you think that your own harvest does not give you the right seed for the coming planting, you send abroad for the best to be had. In this way you make sure of the nature of your coming crop.

If you want prosperity in your home you will have to exercise the same intelligent discrimination in your Word seed that the farmer uses in selecting his corn seed.

When you talk and talk "hard times" and "money scarce," you are sowing hard-times and money-scarce seed. By the sure law of growth and yield, what kind of a harvest will you reap? If a farmer sowed thistle seed and then complained that his field did not yield him wheat, you would say, "The foolish man! If he wanted wheat, why didn't he sow wheat?"

You can begin now to bring prosperity into your home. The first thing for you to do is to discard the words that have in them the idea of poverty, and then select carefully the words that hold the germ of plenty. Never make an assertion, no matter how true it may look on the surface, that you do not want continued or reproduced in your home. Do not say that money is scarce with you; the very statement of such an idea will send money fleeing from your fingers. Never say that times are hard with you; that word will tighten your purse strings until Omnipotence is powerless to loosen them to slip in a dime.

Begin right now to talk plenty, think plenty, give thanks for plenty.

The spiritual substance out of which the visible item of wealth comes is never depleted. It is right with you all the time. It will respond to your faith in it. It will yield according to your demands upon it. It is never affected by your ignorant talk about hard

times, but you are affected, because your ideas govern your demonstration. The unfailing Resource is always willing to give. It has no choice in the matter; it must give, for that is its nature. Pour your living words of faith into this substance, and you will be prospered, though every bank in the world shut its doors. Turn the energy of your mind upon "plenty" ideas, and you will have plenty, no matter what men about you are saying.

Another thing: You are not to take your prosperity as a matter of fact. You are to be as deeply grateful for every demonstration as you would be for some unexpected treasure poured into your lap. You are to expect prosperity because you are keeping the law, but you are to give thanks for every blessing that you gain. This keeps your heart fresh. Thanksgiving for good may be likened to the rain that falls upon the ready soil, refreshing vegetation and increasing its productiveness. When Jesus Christ had only a little supply from which to feed a multitude, *he gave thanks for what he had, and that little grew into such an abundance that all were satisfied and much was left over.*

Blessing has not lost its power since the time that Jesus Christ used it. Try it and prove its efficacy. The same power of multiplication is within it. Praise and thanksgiving have within them the quickening, spiritual power that produces growth and increase.

Never condemn anything that is in your home. If you want new articles of furniture or clothing to take the place of that which may be at the point of giving out, don't talk about what you have as being old or shoddy. Watch your ideas; see yourself clothed as befits the child of the King, and your house furnished as your ideals make pleasing. It will all come. Use the patience, the wisdom, and the assiduity that the farmer employs in his planting and cultivating, and your crop will be as sure as his.

The truths that are here spoken are vitalized and energized with the living Spirit. Your minds and hearts

are now open and receptive to the ideas that shall inspire you with the understanding of the potency of your own thought and word. You are prospered. Your home has become a magnet, drawing to it all good from the unfailing, inexhaustible reservoir of supply. Your increase comes through your righteousness. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

EVERY-DAY JOY

ROSALIE TASKETT



It has been well said that the secret of finding true joy in life is to look upon every object as though beholding it for the last time. And with equal truth we may say the way to find true joy in every daily task is to do it as though the opportunity would never again come to us. It is not what we do, however commonplace, that is dreary and irksome; it is the burden of the idea that it must be done on the morrow and yet again on the morrow after that, until before us lies a seemingly endless vista of drudgery, so-called.

But what would it mean to a weary home-worker to be suddenly called from amidst her daily tasks by the news of calamity, the illness of some dear one, or other heart-rending news? Would she not then gladly perform the home duties, and with a joyful heart and light step, if she could have once again the assurance that all were well? At once the familiar tasks would assume a garb friendly, appealing, even charming. Yes, gladly would she sweep and scrub and wash and mend, could she but once more feel a sense of freedom from this sore distress which binds her; could she but have the privilege of remaining in peace and security with her tasks.

During the days immediately following the great earthquake in San Francisco it was frequently remarked

how cheerfully and even joyfully the women of San Francisco performed the most menial tasks (if any task is menial), preparing meals delightedly as children, on improvised stoves of every description, laboring under all sorts of inconveniences and bodily discomforts. But compared with the experiences of that first dread earthquake day, the homely tasks were easy and even delightful; and gladly would they all cook and wash and live in tents forever rather than suffer a repetition of that experience. On reflection we see that what is called the "problem" of the housewife is only a matter of mental adjustment. By comparison with greater things all the drudgery is taken out of the little tasks. Since this is true, we are free to take the initiative, not awaiting compelling circumstances, but to begin at once to give thanks for those duties whose very homeliness endears them to us. We can work right merrily, with a song of joy in our hearts, knowing that it is through God's protecting care that we are permitted to do our daily work, resting in a sense of security and peace.

"Underneath are the everlasting arms." Many homes will enjoy a different atmosphere when mothers can act on this thought systematically—to do each thing as though it would never be our privilege to do it again. Then each task performed would not be merely a part of a daily, monotonous grind, but would be performed with a zest and a pleasure; and quite happily would it be made a perfect piece of work, and with reluctance relinquished at last. If such a state of mind can be induced by external influences it can be acquired by our own powers within, and in time made a fixed habit—the habit of joy in our daily tasks, the habit of thankfulness for the blessed privilege of performing such tasks day after day, knowing that our labor is not in vain, inasmuch as whatever we do is done "unto the Lord, and not unto men." And once this habit is fixed, the word "drudgery" will no longer have any meaning for us; for drudgery does not exist except in the minds of those who give it

room. The light of Truth makes plain the fact that we are not compelled by inharmonious circumstances, but free in the privilege and the delight of doing. The dear God, the Father, Ruler of the universe, allows us and calls us to the performance of these tasks; they are in his service. In his service is perfect freedom; and in that knowledge is peace, and in that peace we make harmony in the home.

MOTHER-TALKS

No. 5, Part I—GROWING UP

CLARA ENGLISH



LITTLE children all like to grow up. Every boy wants to be a man, every girl a woman, some day. Each looks forward to being bigger, stronger, wiser, more like father and mother. Now I want you to know that when you are what we call "grown up," you do not stop growing. This body that you see and touch will measure only so many inches, will weigh only so many pounds; but that doesn't mean that Betty herself will not grow any more.

The other day when Mr. Mann called you a "dear little soul," you asked me what he meant. I explained that the soul was the inner self and that—yes, I am glad you remember so well—we can see it shining out into and through the body. This soul self it is which keeps on growing, keeps on getting more and more understanding. And the more understanding you have—that is, the more you know about your Father God, and about yourself—the more shining with life and love will your body be.

You remember what we said about the "I." Yes, the thinker—that part of you which rules, which chooses, *wills* to do this or that. "I" is a word everybody uses a great deal. A word is something we put a thought

into that we may send it to some one else. When you say "chair," that word carries to my mind—what? The thing we call chair, of course. Now when you say "I," what sort of picture comes to my mind? What is it you give that name to? Let us see. Some people think the body is all the "I" there is. No, dearie, *we* don't think so; we have found out that this is one of the untrue thoughts which make trouble. The body belongs to the "I," but the "I" is not shut up in the body. Close your eyes and instantly your thought, if you so will, can take you into the next room, or over to Auntie's, while the body stays here. Indeed, sometimes the inner self travels far, far away when the body does not move. But even this inner, thinking self is not *all* of you. The "I" is more than you can see or even think. As our understanding grows we learn that the "I" itself—the whole of it—is such a big, wonderful thing that no one can know about it all at once.

Look at this rose—aren't you glad you live where you can pick so many beautiful flowers every day and watch them grow? This lovely red rose not long since was a little, hard, green bud; yes, like the one on the stem. Day by day it opened in the warm, living sunshine, grew into a red bud, then into a bigger one, and at last the finished rose appeared in all its beauty and fragrance, making us happy just to look at it. The perfect flower, you see, was folded up in the tiny bud. It unfolded gradually until it grew to be all it could be. If the rosebud could say "I," what would it mean by that word? It would mean only—unless it were a very wise little bud—just its own particular bud self, not the larger life which really belongs to it and which it is growing up into. It would mean what it sees of itself—no more. Thus it is with the Betty self. When you say "I," you mean only a little part of the real thing. You mean just so much of it as you see and know, not any more. Now your self, my self, each person's self, is to know more and *be* more of this glorious greater "I." We must un-

fold, we *are* unfolding every day into the finished self. What is it like, do you think? Quite right; it is like God.

You and I and everybody are growing up into something bigger and better than we are now able to realize. We are to become more and more conscious of the true self. You know what it is to be conscious of anything, don't you? You are not too little to understand that word, I am sure. You are conscious, for example, of being in this room; of the various articles around you; of listening to me. But what if you were asleep? Would you be conscious of these things then? No, you would not be conscious even of yourself. Some may say that to be conscious of a thing is to be awake to it. That's easy, isn't it? Now, growing up is waking up; did you know that? It is becoming conscious of who and what you are. How much did you know about yourself when you were a wee baby? Did you realize that you came from God? or what sort of a family he sent you into? Of course not; you smile at that. You were scarcely conscious of being alive at all. But after a while you began to "take notice." The thinking self began to wake up. It grew every day; yes, unfolded like a dear little rosebud. The body kept pace with it, like the very good helper it is, and soon you became conscious that you were you. You began to say "I," and to know that you would grow to be what you are fond of playing you are—a "big lady." Now from the very first this bigger life is folded up within you. More and more each day you feel its stir and push—the woman self waking up. To-day, a little girl playing with dolls, you say "I"; later when you are a big girl going to school, then a young lady going to parties, and further on a grown woman with daughters of your own, you will still say "I." You never get away from the "I." But there is something you *do* get away from; what do you think it is? For instance, when you grow from a baby into a little girl, what do you leave behind? Your baby consciousness, of course. And when you grow into a woman?

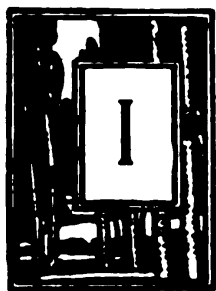
Right; you leave behind the little girl consciousness. Remember this: It is the personal self, the Betty consciousness, which changes—never the real "I," God's likeness. That is complete and perfect always.

(To be continued.)

THE MOTHER'S INFLUENCE ON THE BABE

ELLA M. CHESHIRE

[This contribution was sent in as a response to the article in March *UNITY*, "A Plea for Humane Education." The present article might be called "The Humane Education of the Babe."]



DO not believe that any child is ever born bad, unkind, or cruel; but many are made so very early by education and environment. So eager and quick is the young mind, so soon does the child begin to practice the things he learns, that it is difficult for one unfamiliar with children to distinguish between that which is natural to the child and that which it has acquired. It will perhaps be somewhat difficult to prove the stand I have taken; none the less, however, am I sure that I am right.

Let us note this case: a highly sensitive, nervous, impatient baby of quick perception has a mother who loves to tease, loves to be amused and entertained by all things about her, without regard to the comfort or best interests of others. She holds her hungry child off, bares the breast to his gaze, and his little hands reach out to grasp it simultaneously with his hungry mouth. She teases him and laughs at him while he begs and cries; still she holds him off, until he screams and pants with anger, outraged almost beyond endurance. Then she feeds him and pets him, occasionally taking it away from him, just as he begins to feel he has conquered all things and is ready to sink into soothing sleep, and he has the fight all over again.

Do not such acts teach that plastic, unfolding mind

that he is to win with anger, cries, blows, and ugly words the things most desired in life? that he must fight fiercely for the very food which bounteous nature has supplied and placed with loving care just above the heart that loves him best in all the world? and that unless held on to with both lips and hands continuously, it may slip away from him when so hardly won? If this is true of the veriest necessities, how much more true of other and more difficult things. Is it any wonder that this child learns to run a swift race, watching every one who dares to aspire to the object of his efforts, feeling both hatred and envy, and dealing rudely and summarily with all such?

There is also the mother who teaches her baby, as soon as his tiny hand can grasp a whip or stick, to beat her, his father, the other children, whether relatives or visitors, the dogs, the cats, and whatsoever else may stay about the home, until they beg and cry for him to stop. And this is done for no other reason than that she may be entertained or that he may laugh instead of cry. Can these lessons, given so early in life, when the unfolding mind is full of eagerness to learn and equally anxious to apply what he has learned, be productive of other results than the formation of unlovely and undesirable qualities, which later on, when the boy enters school, will lead to fights, unpopularity, and animosities? though he is fortunate there, because in the majority of instances the other boys teach him many valuable lessons with their willing fists, and he leaves many objectionable qualities on the ground.

Some one may say this is an unusual case and can only occur in mothers who have been born in the lower walks of life, or among the uneducated women who do not realize the far-reaching influence of early lessons. This is not true. I have seen women who were refined and cultivated, daughters of the best men in the country—distinguished men of brains and eminence—tease their babies into a rage to amuse themselves, and then give

them a whip to beat the dog, the cat, the floor, the bed, a chair, or anything else within reach—including the mother—to get them in a good humor.

As a rule, some years later these mothers tell their sympathizing friends how very bad their boys are—unless the husband happens to be an unusual man, with much forbearance, sense, and firmness. All hold up their hands in horror and declare with one voice, "Well, it can't be helped. He was just born bad. Don't you remember how he used to beat the other children, and even his mother, when he was nothing but a baby? Yes, he was born bad and cruel. What's born in the blood can't be taken out."

In the meantime the boy is growing in strength and intelligence, and is finding larger and better opportunities for venting his unkind temper on others, for hurting and wounding whatsoever opposes or thwarts him. Sometimes this child finds a teacher who is wise enough, kind enough, and strong, to appeal to that good which was born in him and is his divine gift from his Father, God, the All-Good, and he thus is saved to usefulness and common sense, growing into a wise, kind, and thoughtful man as God meant he should. Then the mother and her friends say, "I knew he would be all right. He was bound to be; he inherited it. He is just like Judge So-and-so, or Dr. So-and-so," some uncle or grandfather. The teacher or friend who found the boy's soul and brought his love into manifestation is remembered only by the boy and God.

The pet scheme of many mothers is to frighten their children into obedience by stories of the evil one who comes around to whip bad boys and girls; of the great wolf that lies in wait in the darkness outside, to eat them if they are disobedient; or of the "bad man" who will burn them in the lake of fire and brimstone when they are dead, if they do this or that; and other stories of like character, until fear is the predominant note in the child's make-up. By and by everybody laughs at

the boy who has been taught thus; they call him a coward, and the very mother who trained him in fear denies him the sympathy that should be his, and turns away from him, saying with a toss of her head, "Well, I don't know where he got it; but I can tell you there are no cowards on my side of the house." The father, being a wise man, knows his boy is all right, and takes him in hand. He deals with him firmly, kindly, encouragingly, but sympathetically, and soon the fear that froze his blood at that unshapely monster moving in the distance is merged into laughter, as investigation proves it to be the old white cow he knows and loves. Before other people realize it, the good father, with his love and confident statements, has led the boy back into his own.

In the home where the mother and father are like-minded, the teachers nervous, narrow, impatient and pessimistic—which, thank God! rarely happens—these unfortunately placed children follow the bent received in babyhood, and grow into cruel, vindictive, and intolerant men and women, some of them finally becoming criminals—not because they were born bad, but because they were trained bad. Even these criminals, if dealt with wisely and kindly while young, are many times reclaimed by the deeds or words awaking the love within—the good born within every tiniest atom of humanity. Sometimes the truth comes to the hardened criminal lying alone and forgotten in a prison cell, with none to love or care save the shamed and sorrowing mother and the all-loving God.

Some one asks, "Do you mean these mothers do not love their children?" No, they love them fondly, sometimes slavishly, with a misdirected and unwise love, a love that sacrifices principle for peace. The falsehood is the easiest and most peaceful way to exact obedience from a pampered, willful, high-tempered and masterful child, and some mothers do not hesitate to pursue this course.

Contrast these mothers and those children with this

mother and child: her babe lies beside her, fresh and sweet from that mysterious realm into which we are all longing to peep. His sweet eyes look out upon the strange world with loving attention. Love wraps him about in a halo of gladness through which his awaking mind sees the objects about him. His mother's face shines with love and joy; his father's love and happiness show in every tone of pride and tenderness, as he speaks to or of the little one, and his untrained fingers are often half afraid to handle the little body lest he hurt it. He loves to kneel beside the chair, however, and watch the tiny mouth draw the nourishing food from the loving mother who clasps him so tenderly, often kissing the uplifted fingers.

When the baby cries every effort is made to ascertain the cause, and as soon as found it is removed, and peace and harmony are restored to the household. The little body is tender and sensitive and unused to rough or irritating clothing, the loving mind to harsh tones or unkind words; so these must be watched. The voice is lowered to a loving and tender pitch that it may not offend the tiny ears, the words sweet and loving, and the baby grows and develops wonderfully, showing such cleverness that others are astonished. He is taught to do right because it is right, to think loving and kindly thoughts because it is good to do so and God will love him and bless him for it. He is taught to love his cat and dog and treat them as play fellows, which indeed they are, and to avoid hurting them by words or blows; and though they cannot talk they can hear, and they love the little master and think of many, many ways to amuse, entertain, and care for him. There is no doubt about good being born in such children as these; and about such homes one often hears strangers say, "It is like a glimpse of heaven to go there." It is men and women from homes and parents such as these—be they rich or poor—who go forth to love, to help, and to uplift the

less fortunate people about them, and bring them into light and love.

God bless the children and help them forever! They are humanity's flowers—stars—jewels so precious and priceless that Christ gathered them into his loving arms and bade all the world learn from them the sweet lesson of faith and love and trust. Nay, even more, he said to all men, "of such as these is the kingdom of heaven;" "And a little child shall lead them."

If we will but leave them pure and sweet, and listen, they will lead us into all truth, love, faith, peace and harmony; for all these belong to children. Let us beware how our training and example make one of these to stumble and fall away from his high estate. What a grand and mighty thing it is to train one of these little ones lovingly, wisely, being always firm and kind! And while we train let us heed the wondrous things they teach, being taught by that Source the worldling knows not of, the way of Jesus and the kingdom within.

Children are natural teachers, and as soon as they know a thing they begin to teach it to others—knowing nothing and caring less of things of "good form" and expediency, but heeding only the promptings within. Many, many innocent loving children have led hardened criminals back into the sweet Eden of life, where all things fair and beautiful blossom and bloom.

God's special blessings rest on these little ones, touched and blessed by Jesus. No man has the right to soil one of these fair white souls, fresh from the sinless garden of God's love, nor to teach them any sin or error, even though he knows it to be "flesh of his flesh and bone of his bone"; because before he brought it into manifestation of the flesh it belonged to God, and is the gift of his love.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson*.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1.00; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY
Unity Building, 913 Tracy Ave.,
KANSAS CITY, Mo.

CLASS THOUGHT

JULY 20 TO AUGUST 20, 1911

HELD DAILY AT 9 P. M.

The angel of His presence guides and guards us.

PROSPERITY THOUGHT

JULY 20 TO AUGUST 20, 1911

HELD DAILY AT 12 M.

The Spirit of Wisdom is expressed in me, and all my efforts are crowned with success.

POINTS FOR SELF-HELP

EDNA L. CARTER



NOT long ago a certain little girl, wise for her twenty summers, said, "You cannot interest any one by talking about yourself." She does not consider herself a New Thought girl, but she is quiet and observing and is a thinker, and often expresses that wisdom which the New Thought people treasure as "apples of gold in pictures of silver." This is just one little instance of the spiritual awakening which is so general in this day. The Truth is not confined to any creed or sect, but seems to permeate everything. People who least suspect it themselves are filled with the ideas that are opening the way for the new kingdom wherein dwelleth righteousness, and where "the inhabitant shall not say, I am sick." Newspapers are publishing articles on the effects of cheerfulness, and on keeping young, and many similar subjects of vital interest. Those whose eyes and ears are

open for the wisdom of Spirit see and hear it expressed everywhere, and they feel a gladness of heart at every evidence of the dawning of the New Day.

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If every one would take home to himself, meditate upon, remember, and act on this bit of wisdom, "You cannot interest any one by talking about yourself," what great changes it would make in the lives of many. So many woes would quickly pass away, having no word-substance to sustain them. Perhaps you know Ella Wheeler Wilcox's wonderful little poem on this subject; but possibly this will reach the eye of some one who has not seen it, so here it is again:

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent, and grief, and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

-!- -!- -!- -!-

The self which centers itself in itself, and loves to talk, is disciplined and set in order through cultivating the meekness and lowliness of the spiritual man. These affirmations will quicken to a consciousness of the Christ Spirit:

I am meek and lowly of heart, and I find rest to my soul.

I do not love the chief seats in the synagogue.

I have the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.

Before honor is humility.

I serve the Lord with all humility of mind.

He that humbleth himself shall be exalted.

I humble myself in the sight of the Lord, and he lifts me up. -!- -!- -!- -!-

It is impossible for one to stop thinking of a matter so long as he continues to talk about it; if there is something to be dropped out of mind, the first step is to cease talking of it. This is true whether the matter is a disease, an anxiety, a contention, or any of the other inharmonies that arise from the ignorant use of the mental powers. -!- -!- -!- -!-

There is such wisdom in "Agree with thine adversary." It is often said that it takes two to make a quarrel; if one will refuse to be contentious, the quarrel is at an end. We see this demonstrated everywhere in the world without; and it will also work within, and establish peace between warring states of consciousness.

A habit of self-justification will keep the mind in a turmoil. It comes so natural to the personal man to want to convince others that he is right; and this causes a great deal of contention in the within as well as in the without, because the mind, once started along that line, does not easily stop, and it continues the quarrel within, even when there is no opportunity without. The tendency to be contentious can be overcome by a certain consciousness of spiritual integrity, that holds one steady through any misunderstanding or condemnation that may arise. -!- -!- -!- -!-

All mental habits that keep the mind in a disturbed state hinder the inflow of the Spirit into the consciousness. If one should set out leaky vessels or covered ones, hoping to catch water during a shower, his neighbors would all think him very foolish. And yet that is what men do when they hope that somehow God will get into their consciousness with healing power, when

they close the faculties by which they come in touch with him. Some faculties are stopped up with material ideas, and some "leak" because there is not a consciousness of integrity. A habit of telling things that are not true makes the mind a leaky vessel.

Jeremiah tells plainly the cause of all failure to receive from God. "Your iniquities have turned away these things, and your sins have withholden good things from you." "Your iniquities" are all these mental habits that shut God out of the consciousness. God is omnipresent, and his fullness is always here, ready for all who will open themselves to it; and every one must some time come to the place where he will no longer settle down in sins and sorrows and claim them as the will of God, but confess them as his own short-comings and rise out of them. Many have thought this text from Jeremiah did not apply to them, because they did not take the life of any man, or his goods, and they had a real desire to do good to all men. While they would not bear false witness against their neighbor, they would bear false witness against God, and accuse him of willing sorrow and suffering and death, instead of admitting that these things came through their own thinking. "Whosoever a man soweth, that shall he also reap." Every thought out of harmony with the Divine Law is a seed of the kind that produces a harvest of suffering and death. Every right thought is a seed that bears the peaceable fruits of righteousness and eternal life.

-!- -!- -!- -!-

The religion of Jesus Christ is bright and joyous, because it points the way to overcome all error thoughts. The knowledge of the indwelling Christ, the spiritual Man who is without sin, is the open door to salvation. All who discern the difference between the real Self and the natural man with his iniquities, and identify themselves with the real Self, are in the way of life.

The lips of the righteous know what is acceptable.

EXTRACTS

From Letters Written to Students and Patients by the
Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatments.

It is a difficult matter to give specific causes for physical conditions, because the mind is so complex; it combines so many ideas. We do know, however, that thoughts make things, and that the character of the thought decides the character of the thing. Much thought about material things must necessarily produce fruit in materialized conditions. Physical scientists say that we get old because we precipitate lime and chemicals which harden us. These scientists do not tell us why we precipitate these hardening things, but spiritual science does. It says that any thought in the mind, of the reality of the material world, a material body, or material food, will harden into material forms in the arteries, and in fact all of the tissues of the body.

Powerful affectional emotions would throw increased blood pressure into the heart and enlarge it. Worry, anxiety, fear—in fact, any thought that impedes or interferes with digestion, assimilation, or elimination—will produce uric acid in the blood, which is the cause of rheumatism.

The remedy for all these conditions, as well as all others, is, *spiritualize your thoughts*. Instead of identifying your thinking with matter, or the material conditions of the world without, in any of its phases, cultivate thinking about Spirit. Through the inspiration which comes to every one of us when we think about God, we shall realize the quickening of the Spirit. Then proceed in all your thinking to identify yourself with Spirit through I Am affirmations, and apply thoughts of spiritual relations to everything that you think and do.

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work in straightening out your affairs. If you are overwhelmed with material work, and the calls of the outer world, stop and concentrate in the I Am, and say, "I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in Divine Mind. Divine Mind now sets all my thoughts and all my affairs in Divine order, and I rest in the confidence and peace of the kingdom within."

* * * *

You assume with the Theosophical school that death and rebirth are fundamental in the Creative Law. This is not the logical sequence of the creative power of an All-Powerful Spiritual Being. If we were to create a race of men we would not plan to give death any part in the process. That man brought these conditions on himself through disregard of the law, is plainly taught in the Scriptures. We perceive that reincarnation is permitted, that man may have an opportunity to retrieve his mistakes.

* * * *

Truth understood regenerates the conscious thought and begins the work in the subconscious; but the work in the subconscious is not complete until the body, which is partly "subconscious," is also regenerated. A regenerate body is a spiritualized body. In such a body all liability to sickness is overcome, which of course results in perpetual health. One having such a body would never die.

* * * *

The human race has no destiny through death, but through life. Death is the negative side of existence, and never leads to anything good. Jesus said, "Let the dead bury their dead." Do not study death, nor think about it, but strive in every way to overcome that condition and live. Dead people have dismembered soul and body,

and are in ruins to that extent. They can work out their salvation only through reincarnating and again taking up the lesson of light in spirit, soul, and body in one place working as a unit. In this relation all of man's powers are at his command, while in the dead state he is a weakling, because the machinery has been separated.

* * * *

Yes, it is possible to weaken the soul's hold on the body with the thought that death is inevitable or that the disease is stronger than the power of God. Some metaphysicians, having made up their minds that the patient cannot live, treat for a peaceful "passing out," as they call it. This is mortal assumption and a departure from Divine Mind. God does not recognize death, and his ministers should be true to his thought, and in spite of all appearances hold for life.

* * * *

All dreams indicate states of mind working in the dreamer, and how they are affecting mentality and body. All the people, places, and things one sees in the dream state represent ideas, and a true interpretation can be had by resolving them into their primal thoughts. Every person, for example, that you know has some dominant characteristic, and if you should dream about that one, he would represent that characteristic in your own mind.

The thoughts of the day are usually carried into the dream state, and portray their tendency and ultimate effect in the mind before they work out in the affairs. Analyze your dominant traits of character and your general trend of thought, and you will find them working out in your conscious and subconscious mind. By meditating in the silence you can, as a rule, interpret your own dreams. It is difficult for another to do this for you, unless he is familiar with the general trend of your thoughts.

* * * *

Do not fear nor be ashamed of your necessity for dealing with your eyes. You are forming a new body in Spirit, and you will find it wise to be patient, forbear-

ing to a degree, and willing to meet the demands that the condition creates. We have to work at these matters, for the Spirit is wise in giving us first one adjustment, then another. You can re-create your eyes, and you will do so by keeping at it in faith and patience. Do not try to compel them. Train their nerves and particles through a constant recognition of the fact that the new birth is going forward in them, and that they do behold the perfect creation. We are helping you in the demonstration, and where the two or three agree, there is the Spirit to insure the success of their united efforts.

* * * *

We feel that your daughter is too sensitive to responsibility, and that the help for her will come through a realization that the work is the Spirit's, and that she is not personally responsible for every result. Teachers often need to learn that Paul may plant, Apollos water, but the Lord giveth the increase. If she will, instead of worrying about matters, just trust the omnipresent Good to take care of results, her stomach will give her less trouble. If she will rejoice for all the good that has been accomplished and for all that is now being accomplished, she will find that she is coming into a state of health that will make her work and life a joy.

* * * *

It is not man's hand, but God, that sustains us, and with him all things are possible; only believe. Do not anticipate anything but success, and only success will come to you.

Do not take into account the experiences of others as having any weight upon yours. Depend upon the Infinite Resource. This Resource is inexhaustible, and you should not limit the inflow by mentally balancing it with that of others; there are so many ways that God can reward your faith if you will only let him. Open your mind and say constantly:

"I do not believe in hard times; I do not believe in poor trade; I do not believe in defeat, nor do I anticipate

lack of any kind at any time. God is my abundant Resource, and through his Spirit I am constantly receiving the money necessary to meet all my demands."

* * * *

We have found that all obsessions, dual personalities, and all mental aberrations of that character are the result of personal error thoughts crystallizing around the will of the man. This crystallization must be broken up with a focalized thought energy of greater power, such as is found in the Christ I Am. "In my name shall they cast out devils."

To reach the place he referred to as "my name," affirm your unity with the Christ I Am; then silently, or audibly if you are so moved, speak the word of rebuke directly to the false personality.

"Jesus rebuked the devils;" he "suffered them not to speak"; which means that he did not admit for a moment that they had any power. Nor did he allow them to affirm their power, but with the "finger of God" he cast them forth. He concentrated the dissolving power of the Spirit upon them, and their hold upon the man was broken.

A good motto for your healing room is,

"Christ is the head of this house, and his intelligence and life-giving substance are always here in mighty power."

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns; whose reliance on truth, on virtue, on God, is most unfaltering; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station?—*William Ellery Channing.*

When the fight begins within himself, a man's worth something.—*Browning.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Thanks! The Silent Unity workers are very grateful for the free-will offerings for the support of the work, sent in this month by thoughtful members. We speak the Word for you, and you carry it out in increased health, happiness, and prosperity.

The Word of God Heals

John's testimony is that without the Word "was not anything made that was made." One of the most interesting and helpful studies man can take up is the power of the Word. The Society of Silent Unity does all its work through the Word spoken in the name of Jesus Christ. The Word having in it all the potentialities of Being has quickening, vitalizing, strength-giving, harmonizing, health-creating, prospering power, and all who have the faith that makes them receptive to the Word get the benefit of it in new thoughts, new states of mind, new conditions in body and affairs, as the following letters bear witness:

Ogema, Sask., Can.—Words fail to tell you how happy I am for the benefit which seems so in evidence since you began your gracious ministry for our son. Your word is powerful, as was demonstrated in the case of brother McC., who to all appearances had a cancerous growth on his face, which has gradually disappeared and no scar left. It was so remarkable, and surely increased our faith in the word of healing spoken by you good people.—*A. M.*

Swayzee, Ind.—Some time ago I asked you to treat my eyes. They are quite well now, and the eczema has all gone away. I do not need your treatment any longer. I wanted

to tell you how much good you had done me, and to thank you for it.—*M. E. G.*

Upper Montclair, N. J.—I want to express my gratefulness to you for your good work for me. The tumor is much smaller, and I am sure it is the work of the Spirit through your agency.—*I. T. W.*

Portales, N. Mex.—I feel so thankful for what you have done for me. The place on my nose thought to be cancer is all gone. I am so thankful.—*Mrs. C. C.*

Clyde, Ill.—To-day I saw little M. S., and truly the Word has worked wonders in her case. I do not care to go into details, but when we asked you to speak the Word for her all hope was gone; she had been practically given up; so she is as one raised from the dead.—*M. F. F.*

Boston, Mass.—I want to share the good news with you, who have done so much for me. My knee is well, praise God. The tumor has disappeared. My heart is full to overflowing.—*Mrs. L. A. M.*

Santa Barbara, Cal.—My mother had a large goiter which bothered her quite badly, and last Tuesday night it gave her great distress; but by Wednesday night it had nearly every bit gone. She does not have the pain around her heart as she did. We are thankful for all.—*Mrs. H. F. F.*

South Pasadena, Cal.—You treated my husband for Bright's disease and raised him from a death-bed, as the doctors said it was an impossibility for him to recover.—*H. E. A.*

Kansas City, Mo.—I wish to return my hearty thanks for benefits received last Thursday night, when my brother was at the point of death. I 'phoned to Unity and received an answer to prayer immediately.—*Mrs. J. T.*

Monrovia, Cal.—You may discontinue treatments for me for bowel trouble. I am healed. Isn't it wonderful, after years of suffering and headache and sour stomach, taking bottle after bottle of medicine, box after box of pills, that by simply trusting God and speaking the words of truth I am healed? The treatments for my father and brother are working fine, and for Mr. B. also. We are getting along finely financially.—*Mrs. F. R. W.*

Washington Harbor, Wis.—I wish to express my gratitude for the treatments you have been giving my husband for his mental condition. He has improved wonderfully since you began to treat him. He has been paroled from the asylum for ninety days; if at the end of that time his condition is normal he will be given his freedom. My son, whom you have

been treating for urinary trouble, seems to be entirely cured, and my heart is full of praise and thanksgiving to God and Unity friends.—*Mrs. M. C. B.*

Enid, Okla.—I am better in many ways. I don't know how I could have done anything at all without you. I thank you more than words or tongue can tell. I wish you knew what comfort and help I get from *UNITY* magazine and your letters too. It is all so beautiful. Oh, how glorious it must be to be able to do so much for your fellow man—to help him not only physically, but give him such mental uplift that one can feel that life still holds something for even me.—*M. L.*

Indianapolis, Ind.—B. is now well. She is reading *UNITY* and trying to live up to what she now knows is the Truth. Her whole home has changed. I send thanks and rejoice that I can tell you this of her, and also for the good that has come to her.—*R. L.*

San Francisco, Cal.—The benefit to both myself and my son is glorious! My son has been all right, and I believe he is healed. I thank God every day that we can have help when we know the truth.—*C. G. L.*

Huntsville, Texas.—I received such quick and perfect relief in my own case that I felt sure my friend would be benefited. I think that I have never felt so well in my life as since your treatments. Thank you so much for all you have done for me.—*E. G. A.*

Santa Cruz, Cal.—*UNITY* has been such a blessing in our home. I enjoy reading it so much. It seems I catch a new inspiration every time I look into it. I thank you also for the help I have received through you. I have been entirely relieved of several physical troubles that have annoyed me nearly all my life. And our prosperity is looking very hopeful.—*Mrs. L. E. S.*

Seville, Ohio.—I have improved a great deal myself since I wrote you for treatments. I can't be thankful enough for what you have done for me.—*Mrs. K. A.*

Duxbury, Mass.—I praise God all the day long and all times. My knee is so much better. My heart is full to overflowing with love to all mankind; am just bubbling over with it.—*L. A. M.*

San Francisco, Cal.—Your letter has lifted a great load from me. I seem free and my son is much improved. I thank you for all you have done for me. I seem to be lifted out of the old way.—*Mrs. M. W.*

Congress Park, Ill.—I wrote you a month ago, asking treatments for my brother, who is at the Hospital for the Insane. Last week mother went to see him and he said his mind

was still a little cloudy, but that he felt so happy that words failed him to express his joy. We feel very grateful for this, because he has always been troubled with melancholia.—*Mrs. A. H.*

Chicago, Ill.—My husband says he has not been so free from headache for months as he has been for the past week.—*C. M. H.*

Wellington, Maine.—I am writing you to thank you for the prompt reply to my letter, asking for help several weeks ago. My stomach has been very much better ever since. God will bless you for your efforts in behalf of humanity.—*E. B. T.*

Cleveland, Ohio.—I want to tell you how encouraged I feel. I am feeling so much stronger and better and more confident. I thank you so much for your help, and realize that you have done so much for me.—*Miss T. A. B.*

Marlboro, Mass.—I want to tell you how very much better I am feeling than when I asked for treatments. I am better in every way. I shall always love and bless you all for what you have done for me. I cannot express my thankfulness.—*Mrs. A. F. A.*

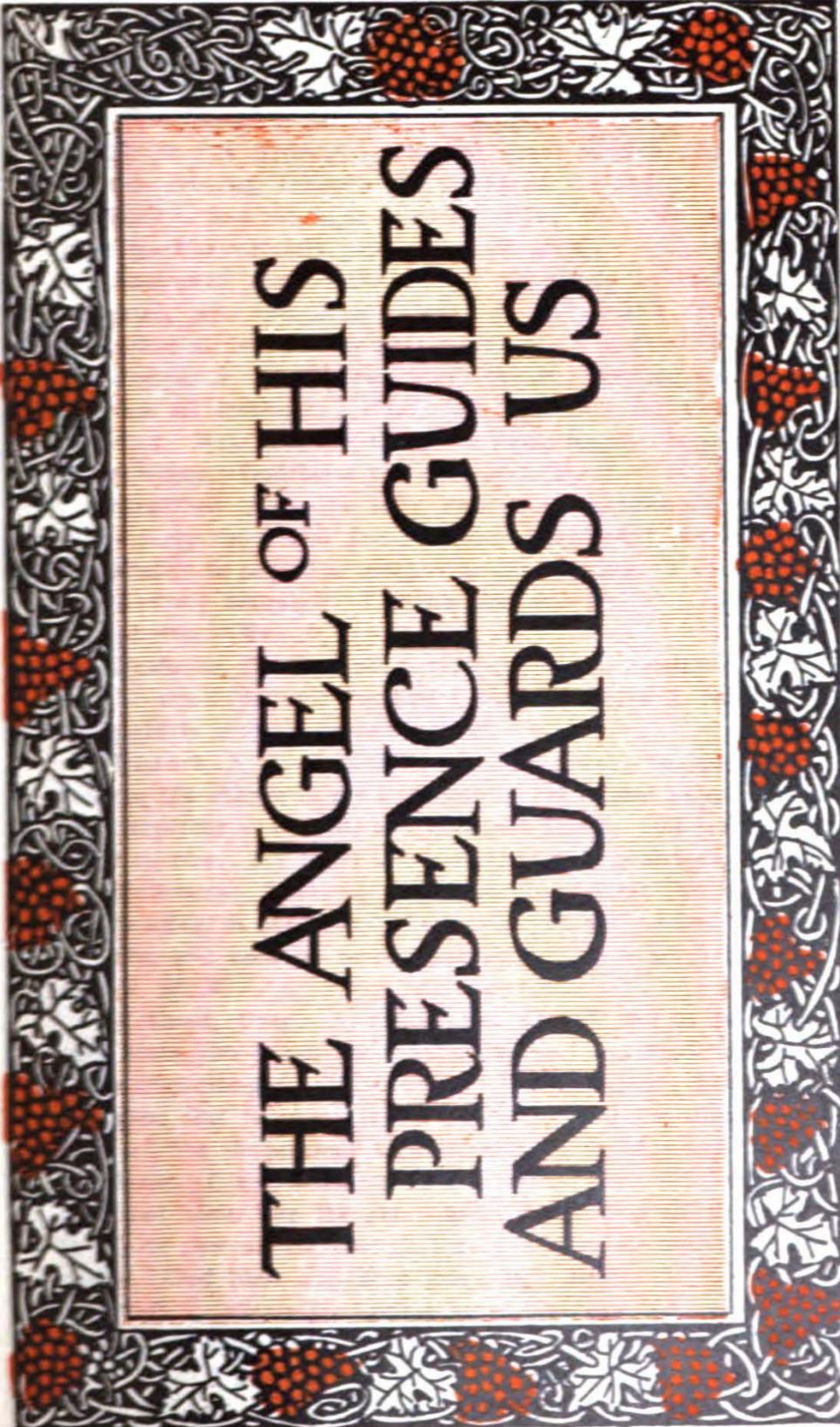
Richmond, Va.—My cough is nearly well, and you may stop treatment for it. Am so happy and thankful for the help you have given me. Mr. J. is improving. The aneurism has nearly disappeared. I thank you and God for the wonderful good that is being manifest in my home. Everything is more harmonious.—*Mrs. M. J.*

Hope, Ark.—Some time ago I wrote you, asking for treatment for my teeth, which had become loosened. I rejoice to tell you that they are very much improved. Accept my thanks for your help, and the inclosed offering for the furtherance of your good work.—*Miss F. DeW.*

Smithville, Okla.—I am so very thankful for your help. I feel that my case was a wonderful demonstration of God's ever-present help.—*E. F. S.*

University of Virginia, Va.—On December 6th I wrote, asking treatment for prosperity and health. And I am glad to be able to report a great gain physically and an awakening spiritual consciousness which is an ever-present help in time of trouble. UNITY too is a source of comfort, and I give thanks many times each day that Truth is being revealed to me.—*M. M. S.*

Roxabell, Ohio.—My son is so that he can sit up in a chair a little. The other morning he raised his head from the pillow—something he never did in his life before (he is now twelve years old). He has slept better ever since you commenced treating him.—*Mrs. E. L.*



THE ANGEL OF HIS
PRESENCE GUIDES
AND GUARDS US

From UNITY for July, 1911, Kansas City, Mo.

THE
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1900

Monrovia, Cal.—Am feeling so much better, I do not know that it will be necessary to continue the treatments. My lungs are cured, and other conditions better. I thank you.—*Mrs. G. L. L.*

Imboden, Ark.—One lady that had had three operations and was preparing for another has been completely healed by the Spirit. A little girl that has never walked can now go without crutches through the power of the Spirit. A lonely mother has had the light revealed to her and been comforted. My report is certainly good.—*Mrs. N. M. K.*

Lawrence, Kans.—Thanks for your help in treating my daughter, who had been exposed to the scarlet fever. The symptoms all left her the next morning.—*Mrs. C. G. H.*

Fulton, N. Y.—My daughter's breast is getting well fast—bunches all leaving. I thank you and God for your loving kindness. Mrs. P. is surprising the whole neighborhood through her recovery. God bless you all.—*Mrs. M. M.*

Stratford, Mo.—We have had your treatments for more than thirty days, and feel so much benefited. We are very thankful to be helped so much in so short a time. I am entirely cured of my neuralgia. I thank God and Unity. Husband is much better.—*Mrs. B.*

Nashville, Tenn.—I can never tell you how much you helped me. I wrote you for treatment for my eyes last November. My sight is much improved.—*E. M.*

Newark, N. J.—I feel that I shall always be indebted to you for the change in my life, both in health and happiness. I am sixty-four years old, and have not felt so well for twenty years as now. My heart is overflowing with gratitude.—*E. H.*

Kalamazoo, Mich.—I feel wonderfully blest this morning. My daughter is cured, and she thanks you and praises God for it. She will need no more treatments. I am much better.—*Mrs. J. H. N.*

Ashland, Oreg.—A month has passed and a few days over since you began the treatments, and the conditions have every one changed—oh, so much. I cannot begin to tell you the good that has been done. Have not had the slightest return of the despondent trouble, and all is harmony now in the home. Other members of the family are so different; it does not seem like the same life. Awakening of the Spirit in me is now strong enough that you may discontinue treatments. God bless and keep you.—*Mrs. E. B.*

Bolton, Miss.—The young man who has lung trouble is very much improved. His sister, who was pronounced hope-

less by her physician, is in good health. The old lady who could scarcely walk is now able to do her own work—all the result of your kind treatments.—*Mrs. K.*

Knoxville, Ill.—I am now free from asthma, which I do not think would be the case if I had not received help Divine, through you. I am very grateful to you.—*K. P. G.*

Durant, Okla.—I am happy to inform you that the little child for whom I asked treatment for scarlet fever has entirely recovered. I am thankful for your kindness and help.—*Miss N. R.*

Pittsburg, Pa.—I am rejoiced to tell you that my eyes are well—not even a scar left on the lids. I am perfectly well in every way. I am very grateful to you for your help.—*R. D. D.*

Danville, Ill.—I am sending you these few lines to advise you that all things are working together for good, as they always do for those who love God. Mother is almost entirely freed from abdominal trouble, and, thank God and Unity, she has been led out of the asthma thought. And how I rejoice. I am spreading the news as rapidly as possible. God has certainly manifested his love through you, and is rapidly doing so. The friend for whom I asked your treatment has made a second call, and I have nothing to report but good. God is pouring out his infinite love on us so rapidly that I rejoice every minute in this blessed truth.—*L. V. W.*

Golden City, Mo.—You may cease to treat Mrs. T. for cancer, as she is improving. Thank you many, many times for your loving interest.—*C. H.*

Boston, Mass.—I feel that I must write and let you know that my knee has not been as well as it is now, for three years. Have walked quite a distance to-day, with no discomfort and hardly any sign of limp. My general health has not been so good for years as now. My heart just wells up with gratitude.—*Mrs. L. A. M.*

Lindsay, Cal.—It is with gratitude that I write of my father's great improvement in health. He is also doing well in his business. My father is very grateful to Unity for the help they have given him, and the kind interest. His hearing is improving.—*R. M. P.*

Cherryvale, Kans.—Sometimes the heart becomes so full it cannot express itself. Proper words, as the world recognizes them, are choked in awe and wonder. That is just the way I feel. I sent you my letter at noon. The next morning the palms of the hands were moist, and my boy arose and ate, and laid aside his medicines. "I feel I don't need them," he said. He is still gaining. It is wonderful, wonderful. And

what can I say or do for you? Nothing but be grateful and pray, God bless you.—*J. B.*

Grand Rapids, Mich.—Words cannot express my gratitude for the help I have received under your treatment. I consider myself cured.—*E. D. H.*

Rochelle, Ill.—I am very thankful to report to you that the wen you have been treating me for at the side of my head, is gone. My husband is very much better, for which I am also very thankful.—*Mrs. L. B.*

Rockford, Ill.—I do so want to thank you for the letter. For the past week my health has been good. It came on me so suddenly—just like a burst of sunshine, and I continue feeling good, and praise God for it.—*A. G.*

Omaha, Nebr.—My lame arm is entirely well. The thought which you gave me to hold over this was one of the very best. I shall never forget it.—*N. H. C.*

Topeka, Kans.—I praise God for the evidence of the power of the spoken word in a demonstration over a very severe and sudden attack of cold, which for about six or eight hours shook me from center to circumference. I held fast to the Truth, and the appearance disappeared as suddenly as it came.—*Mrs. T. I.*

Brantford, Conn.—You will rejoice with me to know that my general physical condition is greatly improved. Many of the symptoms mentioned in my last letter have quite disappeared, for which good I return my heartfelt thanks to God and to Silent Unity. Eyes are steadily gaining.—*M. A. Q.*

Woonsocket, R. I.—I am so much improved at the present time, that you may discontinue treatments. You have benefited me in many ways, and I am more grateful to you than tongue or pen can tell you.—*C. U. M.*

Charleston, Ill.—Inclosed find thank offering for the many blessings that have come into my life. I have been blessed myself, and able to help others who are needy. "Lessons in Truth" is proving a great help to me. My little niece, whom you have been treating for rupture, is better. H. C. is improving also.—*I. C. B.*

Louisville, Ky.—My last appeal to you brought the help immediately, for which I thank and praise God, and bless you dear ones.—*Mrs. O. E. H.*

Akron, Ohio.—It is with a heart full of thanks that I report that I am so much better in every way. Your little booklets you send are such a help and make things so plain. I read and re-read them, and also UNITY.—*Miss L. M.*

The Word of God Prospers

Reno, Nev.—I have a splendid new position, and our rooms are filled. I thank you for your help.—*Miss G. G.*

Chicago, Ill.—Your prosperity treatments have filled my house so that it bears expenses and a little more. It was empty when I wrote to you. I thank you.—*A. I. H.*

San Diego, Cal.—The sale of our property has been recorded, and we can see where several have been helped through this transaction. Our most sincere thanks go to you for all your kindness. You have opened a new world to me.—*F. B. E.*

Grants Pass, Oreg.—I want to thank you for the wonderful help you have been to us. Our affairs have improved amazingly, and we are nearly free from debt.—*Mrs. B. M. W.*

Portland, Oreg.—We have been able to sell our lot and pay those whom we owed, and now I want to send you a thank offering with my love and gratitude for your help. We are rejoiced in the way that God has blessed us. I am so glad that you are living the Truth, so that you are able to help others.—*Mrs. O. F. P.*

Walla Walla, Wash.—I wrote some time ago for treatments for health and prosperity. You may discontinue them. Many thanks for your help. I have been reading the instructions, UNITY, and "The Philosophy of Denial" by Charles Fillmore. I cannot tell the amount of good I have received from the reading and from your treatment. I have received an illumination, and I cannot thank you enough.—*H. S.*

Denver, Colo.—I wish to tell you how successfully you are treating my husband. You are treating him for success in his work, and for prosperity. He is first violin of the Russian Symphony Orchestra, and has always wanted to become conductor. Since your splendid prayers, he has the chance of becoming the conductor in a big city of the Southwest.—*L. S.*

Eureka, Cal.—I want to write and tell you that my husband has work, and what is better still, it will last all summer; so we are out of the darkness and into the light. Thanks to you for the help you have given us.—*Mrs. L. B. P.*

St. Louis, Mo.—I thank God and you that your treatments are accomplishing more than I dared to dream of. My husband found employment the same day I got your letter. I also am better. May God bless you.—*Mrs. J. O'D.*

Brockton, Mass.—I have rented the tenement which I wrote to you about, and I thank you for your help. My uncle sent me a check also. It is wonderful.—*H. D. H.*

Los Angeles, Cal.—My son has a position. This is a case

of the Lord answering before the request reached you by letter.—*M. E. S.*

St. Louis, Mich.—Accept my thanks for your help. I have a position, and my prospects financially are brighter than ever before.—*I. S. L.*

Roswell, N. Mex.—You may discontinue both health and prosperity treatments, as I feel that I am physically sound, and am doing better than I ever did in my life.—*F. H. S.*

London, Eng.—I report progress for which I am thankful. I received a larger check than I anticipated for teaching fees. God bless you in your beautiful work.—*F. M. B.*

East St. Louis, Ill.—I have very favorable reports. Our house is very satisfactory in every respect. My school, after passing through many vicissitudes, has come out a success. My scalp is better. I am very grateful to you for speaking the Word.—*L. D.*

Victoria, B. C.—I am happy to tell you that I have a splendid position and am doing well in every way.—*V. E. H.*

Austin, Texas.—I asked aid in being successful in securing a desirable place of abode, and I rejoice to tell you that I was successful beyond expectation, for which I praise God and thank you for your kind words of encouragement, and effort in my behalf.—*Mrs. M. A. C.*

New York city, N. Y.—I am glad to tell you that conditions are brighter for my husband and myself than they were when I wrote to you before. I found work, and that enables us to pay expenses, and my husband took a position some time ago. He is not drinking now. I thank you for the inspiration your letter has been to me. Thank you for your great blessing.—*Mrs. M. W.*

Vancouver, B. C.—I am much better, and my son got work at once and is much happier. I am so happy in the study of Truth. Every UNITY gets better. It is written so that a child can understand it. I am a new woman. I got no comfort until I read UNITY. I have not eaten meat for over a month; could not after reading UNITY.—*Mrs. E. J. E.*

Fruitvale, Cal.—My husband is much better. I feel confident that your treatment is doing him a great deal of good. The prosperity for me has done me a world of good.—*Mrs. W. B. B.*

Lowden, Iowa.—I am reaping much good. I see a chance for success in my undertakings, through your treatments.—*R. V. S.*

Traverse City, Mich.—I am pleased to tell you that success is coming my way.—*Mrs. C. P.*

Hamilton, Mont.—We wish to thank you for the help you gave us in securing a position for my husband. Unity has brought happiness and peace to us.—*Mrs. C. B. V.*

Lincoln, Nebr.—Thanks for the help in securing me work. I did not ask for the position, but was called to do the work.—*Mrs. D. K. T.*

New York city, N. Y.—Our house was rented some time ago, and quite a little money came in unexpectedly.—*M. C. P.*

Bradford, Pa.—I asked you for treatments for prosperity some time ago, and I want to say that things have been improving. Just after writing you I found a small box containing some buttons, that must have been unopened for years. I was looking through a drawer and found it. On opening it I found seven dollars. I don't know when I could have put it there. It certainly was a Godsend, as my gas bill was to be paid and I did not know where the money was coming from. Then in a few days I rented a room to a fine young man who will be a permanent roomer. And last week my daughter, who has been at home with me, secured a position in the high school as teacher of science.—*Mrs. R. B. W.*

Antioch, Cal.—The Word of Truth is bringing my own to me in so many ways. Health, joy, and prosperity have been mine more than I ever knew before.—*B. B. W.*

Rockford, Wash.—I want to tell you how we have been blessed and prospered since I last wrote. I told you of the mortgage coming due, and there was no money to meet it and there seemed no way of getting it renewed. I was sitting in my room asking the all-wise Father to open a way for us, when my son-in-law came in and told me he had just received word to the effect that he could renew the mortgage, and that would put him on his feet once more. I thought—"Before they call I will answer; while they are yet speaking I will answer." Everything looks more prosperous for us. My eyes are some stronger.—*Mrs. E. F. L.*

Boston, Mass.—You have treated me for prosperity and I have been benefited. I have just received an appointment which I have been seeking.—*A. D. H.*

Vernal, Utah.—My heart goes out in thanksgiving to you, for, praise God, I am prospering and am well. We are so happy. My daughter is well, and she has work at her trade, and she gets her price. Everything is working out all right.—*Mrs. W. S. C.*

Portland, Oreg.—Am very glad to say that results are coming to me already, as I have had more work the past week than since coming to Portland.—*Z. W.*

Norwalk, Conn.—I am busy getting my two houses ready to rent, and I feel sure now that it was through your help that they did rent to the first who looked at them, without question of price. I wish others might have your help.—*L. D. C.*

Portland, Oreg.—Since asking for your help, my son in Portland, Oreg., has bought a house and asked me to keep it for him. The offer of a home for myself and husband came so soon after asking for your help, that it seemed a wonderful demonstration. I am so very thankful.—*Mrs. N. R. B.*

Montavilla, Oreg.—My son wants me to say that he got the position that he wanted, and is delighted. Says, "Many thanks to you."—*M. R. M.*

Los Angeles, Cal.—I want to thank you for the wonderful help I have had since writing you, about two weeks ago, for a thought for health and prosperity. I feel perfectly well, through the goodness of the Father's love.—*E. C. S.*

God Is the Joy of His People

Brooklyn, N. Y.—The thought came to me this beautiful morning, "I am just beginning to live." And I do thoroughly enjoy living. I never wonder any more where the next week's car-fare is coming from, for it always comes. I am so sure of everything. At one time I should have considered it a solemn duty to worry when the way did not seem clear. Now, I simply can't do it.—*A. H. D.*

Toronto, Ont.—Though I have never told you how much good I have derived from Unity, please do not think me ungrateful. It has helped me to be more thoughtful for others, more patient and long-suffering under provocation, and is helping and guiding me through all the intricacies of life. When my certificate of membership came, it gave me a most peculiar sensation of joy—something like an electric thrill; and ever since I have been happier with the assurance that the united forces of Silent Unity are making me stronger and better in every way. God bless Unity.—*M. G. B.*

Seattle, Wash.—Your treatments have helped me so much, that I feel I will be able to do without them. You have helped me to help myself, and through your treatments many obstacles in my life have been overcome. I thank you for your never-failing help.—*E. D. H.*

Reno, Nev.—This is to thank you for your work in my behalf. I am indeed a new creature, and a new heaven and new earth are before us. My memory is excellent. My life is one sweet song of praise and thanksgiving.—*Miss G. G.*

San Diego, Cal.—I am being wonderfully blessed, and have

come almost to the end of my bondage. I know that you rejoice with me. It is all so beautiful to me. The work is doing well, and we are seeing great things done by the Lord's hand.—*M. O'N.*

Acton, Cal.—For long I have believed, but have not seemed to awaken to a clear understanding of mental work. About a month ago the April, 1910, number of *UNITY* was sent me. I picked it up many times, only as many times to toss it aside. Still each time something must have clung to me, for an awakening came. I saw more clearly how to work, and this copy of *UNITY* continues to show me something new each day.—*Mrs. M. W. R.*

Kalamazoo, Mich.—I can scarcely believe that I am the same woman of two years ago.—*Miss M. P.*

Castile, N. Y.—I want to thank you for all you have done for me. You have shown me the path of life, and everything has changed. I feel that all things are coming my way.—*S. M. McD.*

Los Angeles, Cal.—I passed the examination with ease. I never had so much confidence in the Spirit in all my experience.—*C. C. M.*

Sharon, Pa.—A month has passed since I wrote to you for help, and it has surely been a month of great spiritual blessing. In less than a week after following your instructions I received a great baptism of the Spirit. This Presence still abides with me.—*M. M. F.*

Chicago, Ill.—The leaflet is a great blessing, as it can be carried in a purse and is there when one has a long street-car ride. Such hours pass beautifully when one is engaged in right thinking and meditation. I am glad of the leaflet. I am getting better of all the "beliefs" and have fine business prospects. You have so helped me physically, and I am happier. Since you treated me for roughness of the skin my face has become as soft and smooth as a child's. It is wonderful, and I believe right thinking will make one beautiful.—*M. M.*

Memphis, Tenn.—I would not take the world for the knowledge, peace, and happiness that have come to me through reading and studying your wonderful Science, and I thank God for bringing me in touch with you, and you most heartily that you do not fix a money valuation on your work that places it beyond my reach.—*E. M. C.*

Pohm, New Zealand.—From the time you began working for us we have received wonderful blessings, and my home has been one ray of sunshine and happiness. Thank you for the health and happiness.—*Mrs. B. B.*

The Silent Seventy

Since the last issue of *UNITY* went forth, nearly a complete Seventy has been added to the hundreds of earnest missionaries who had already enrolled their names and hearts in the great work of the Spirit.

Still we are calling for more members. The reason is simple: If six hundred and some odd workers can do the things which we hear of every day in their reports, what could twice that number do? The answer is not difficult.

We get many requests for literature from people who do not know that they are doing the work of the Silent Seventy. On being informed that there is a society which co-operates with its members in this line of work, they eagerly join and become faithful members.

Perhaps it has puzzled some readers to know what the signs after the testimonials in this department mean. The "S. 70" means that the person in question is a member of the Seventy. The "K 40" (or whatever it may be) shows which Seventy the person belongs to, and which number in the Seventy he is. They are arranged alphabetically as enrolled.

Now for a couple of testimonials:

"Memphis, Tenn.

"Every day I live I feel my heart glow with gratitude and praise to God and Unity that I am able to carry on this glorious work of helping people to the light; and I look forward with joy to that day when 'Every knee shall bow and every tongue shall confess him Lord.' I rejoice and give thanks that God—my Lord—has chosen me to labor in his vineyard."—*E. M. C. (S. 70—G 31.)*

"Burlington, Vt.

"I cannot tell you how thankful and pleased and grateful I am for your loving help and kindness. I know you are always happy, because your work indicates joy—there is so much more pleasure in giving than in receiving. I have been happier than I can tell in receiving your kind help. I want to help the whole world, as I have been helped."—*P. H. R. (S. 70—H 16.)*

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by every one who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

I don't understand how you can deny that there is sin and evil when you see it all about you. * * *

You mistake our teaching if you think we deny that there is seeming evil. What we do deny is that evil has a principle back of it. It does not come from God. Man creates it; hence it is not permanent, and has no power except what we give it. We give it power in two ways: first, by doing evil; and second, by fearing evil. Many refrain from doing evil, but they talk about it as a reality. They believe it is sustained by a personality called the "devil," or that it is a principle potential in Being.

We find in the study of mind that an idea held to for a length of time, meditated upon and talked about, becomes in due season a sentient, acting thing that imbeds itself in the consciousness so firmly that it tinges with its character all that it sees—just as a pair of blue goggles colors all the landscape. The ideas of evil and sin have thus become fixed in the race consciousness, until humanity actually believes that there is a cause for them outside of man's thinking. Hence it has come that there are thought currents having as their base a belief in the reality of sin and evil.

We create our own consciousness, hence our own good and evil. That which we create that gives us pleasure we pronounce "good," and anything that falls short of this we pronounce "evil." If we always exercised wisdom in our creating we should produce those states

of consciousness only that give us pleasure, and evil would thus drop out of our world and would disappear from the earth.

Every state and condition in the universe has its origin in mind. Thinking is the process of forming, by each individual, the idea in mind—as the melody is formed from the principle of music. Life, Love, Truth, Substance, Wisdom, are ideas of Divine Mind. Man grasps these ideas and makes his consciousness out of them through thinking and speaking and acting. If he grasps with his thinker the ideas of Life and Substance, he has put together two ideas that make a world of force and matter. But if he disassociates those ideas from Wisdom, his world will not be harmonious.

To dissolve evil illusion, each man and woman must take up false ideas and handle them understandingly. Deny the belief in evil and affirm the Wisdom of God. Ask daily and hourly to be shown the right way to make your consciousness. Then proceed to so make it. If you have, by some teacher who has demonstrated it, been told to deny evil and affirm good, do it, whether you just at that time see the reason or not. Be obedient until you have for yourself discovered the Great Wisdom Idea, which is in every mind.

* * * *

Would you advise me to sell my farm? * * *

We do not give advice in personal matters. The Christ within is your guide and counselor. All our work aims to help you find your indwelling Lord. Finding him, you find within yourself the wisdom and judgment needed for your guidance in all your affairs. If you depend upon some one else to tell you what to do, you look away from your Lord and will soon find that you are depending upon a broken reed. Withdraw your attention from the external, enter into the inner closet of prayer, and ask for light. It will come, and you will know what to do, not only in this case, but in all the issues that arise in your life.

NOTES FROM THE FIELD

JENNIE H. CROFT

From the New Thought Center which was organized during the past winter in Lawrence, Mass., we have received very gratifying reports. We quote from a recent letter from the secretary:

"Our weekly meetings are now discontinued through the summer, and we have only a monthly one; but we have established a New Thought Center with sixteen members, and expect a large increase in the fall. Several of our members have subscribed for *UNITY*, and one is taking the Correspondence Course. We have had a very interesting and profitable winter. Mrs. Caroline E. C. Norris of Boston has given us a course of lessons, and we have had one lecture by Henry Harrison Brown; the rector of one of our Episcopal churches also gave us a very inspiring lecture. Besides this, I have given some New Thought lessons and other members of the Center have read excellent papers; so we feel very happy in our great success. We have for president, Mrs. John A Brackett; vice-president, Mr. John A. Remick; treasurer, Miss Henrietta Durant; secretary, Miss Emma E. Carr. So you see the New Thought spirit is pervading the atmosphere of Lawrence."

The Higher Thought Center conducted by Miss L. B. Dove, 29 Avenue Rapp, Paris, France, has been discontinued for the summer. In October the center will open in new quarters at 32 Rue Ribera. Miss Dove writes that much good work has been done during the months which the center has been established, and the prospects for the fall and winter are most encouraging. People are becoming interested and lending their support to the work.

Miss Gertrude Hall, of Honolulu, sends the following:

"Greetings to Unity from Honolulu! The readers of *UNITY* will, we feel sure, be interested to hear of the recent visit, in Honolulu, of Mrs. May Wiggin, from the Home of Truth in San Francisco, and of the work she did while here. Mrs. Wiggin was invited by the Tuesday morning class to come to Honolulu to lecture, and to consider the matter of establishing a Home of Truth similar to the one working so successfully in San Francisco. She could not arrange to leave her work in San Francisco for more than two months, but during this

short time she did a great work in Honolulu, dividing her time between public meetings and private appointments for teaching and healing. There were four meetings each week, including one afternoon meeting for children, one evening meeting attended by both men and women, and two morning classes attended principally by women. Our Home of Truth has not yet been established, but the way has been opened, and we feel sure that the plan can be carried out. Mrs. Wiggin's influence in this city has been far reaching, and our thoughts follow her with love and gratitude for the uplift she has given us."

Congratulations are being exchanged among the local members of the Unity Society in Kansas City. The many friends who have heretofore contributed toward the building fund, from among the subscribers to UNITY magazine, will unite with us in rejoicings over the liquidation of the \$6600 due upon the building. Last November a special meeting of the congregation was held one Sunday morning, at which time offerings and pledges were received amounting to \$2780. At the Easter services the offering was applied on this fund, adding about \$700 more. The final payment was due June 26th, and for several weeks special prosperity meetings had been held by the Society, with the result that several generous sums were added to the fund. Sunday, June 25th, was observed as a day of thanksgiving and praise for the fulfillment of the promise of the bounty of the Lord upon the Unity Society, believing in the efficacy of the word, "Pray believing that ye have, and ye shall receive," and the promise was more than fulfilled. In a few minutes pledges were given for more than enough to free the Unity Building from debt. Surely we all have cause for rejoicing, and thanks are extended to the many loyal friends who have made this much-desired result possible.

Being a UNITY subscriber and interested in the work, have long desired to meet some of the Unity people, so while in New York called at the headquarters, No. 305 Madison Avenue. Was very kindly received by Mrs. Van Marter and found her very pleasant and interesting. Having spent some years in New York myself, it occurred to me that the Society's location there is a very good one, as it is of easy access from all parts of that city and Brooklyn, 305 Madison Avenue being only two or three doors from 42d Street. The rooms are very pleasant. It was a great delight to me to meet Mrs. Van Marter, and I came away feeling that one of the real pleasures of my trip was the Unity visit.—F. W. R.



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Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3.00. Kansas City, Mo., subscriptions \$1.35; three subscriptions \$3.00.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 10th.

Unity publications are on sale at the following places:

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Soc. Prac. Christianity, 305 Madison Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.

Washington, D. C.: Woodward & Lothrop, 10th, 11th and F Sts., N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

Denver: Colorado College of Divine Science, 730 17th Ave.

Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Building; Whalan's News Agency, 233 S. Spring St.

San Jose: Home of Truth, 144 North 5th St.

San Francisco: Occult Book Co., 1141 Polk St., near Sutter.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

Ivey, Ga.—I am very grateful to you for the chance to study Christian healing. I have been a long time wanting something like these lessons. This first lesson has given me more spiritual light than anything that I have ever read.—Mrs. E. S.

Memphis, Tenn.—I herewith inclose my answers to the first lesson. It is the greatest thing I ever saw.—E. M. C.

Kansas City, Mo.—I herewith inclose the questions and answers to Lesson number Two. I find it such a sweet, peaceful joy to study these lessons, as it freshens my mind. I feel that they are a part of my life, as I live them. And when they

are sent for inspection, I miss them; I can hardly wait until they are returned, so that I can go to work on them again.—Mrs. L. K.

Minden, Nebr.—I am returning Lesson Eight. It was a wonderful lesson to both of us.—Mr. and Mrs. E. A. S.

Warren, Ind.—Inclosed is Lesson Six. I very much enjoy the lessons and am gaining a new insight into the Scriptures. "Whereas I was blind, now I see."—Mrs. L. D. R.

Redwood City, Cal.—This lesson has benefited me much, as it has strengthened my consciousness of my oneness with the Father greatly, and I am so glad.—Mrs. H. H. H.

Redlands, Cal.—This lesson is wonderful. My vision seems so much clearer since studying it.—M. D.

Mt. Vernon, Iowa.—I have gained much good from the first lesson. The true character of God is unfolding in my consciousness as the result.—Mrs. A. W.

Buffalo, N. Y.—I am sending Lesson Four. I have worked faithfully and conscientiously over this lesson and am greatly benefited by it. I love these lessons and realize the great good they have done and will do for me. I am looking forward hopefully for Lesson Five. I read every word of *UNITY*, and put it under my pillow at night. I am holding the noon and evening thought faithfully.—K. L. C.

Logan, Utah.—My understanding has been wonderfully quickened since commencing this course of teaching, which I sincerely appreciate.—A. B.

Folsom, Cal.—These lessons are opening my mind more and more to an understanding of God and life. It is a great work that you are doing with these lessons, and God will bless you abundantly.—L. C. V. A.

Grand Junction, Colo.—Lesson Three has brought me into a deep realization of the Christ within, and I can only hope it may bless others as it has blessed me.—E. B.

About "Lessons in Christian Healing"

Victoria, B. C., Can.—I am reading "Christian Healing," and it is a wonderful and glorious book, and is helping me greatly.—Mrs. S. J. U.

Waco, Texas.—I am improving all the time; all the time getting a little better. My companion is Fillmore's "Twelve Lessons" and his book. I feel lots better.—E. D.

Reading, Pa.—"Christian Healing" is such a treasure to me. I want all of my brothers and sisters to have it. God bless Mr. Fillmore and all Unity.—M. C. S.

Albuquerque, N. Mex.—I have been and am being greatly

helped. I feel that I have been born into a new realm and am trying to adjust myself to the new conditions. Mr. Fillmore's book is an inspiration to me, and I am beginning to see things in their right relations.—F. L. E.

Cleveland, Ohio.—I can't let this go without again expressing my thanks and admiration for Mr. Fillmore's new edition of "Christian Healing." Its depth of thought, yet simplicity, is wonderful. And the Good—God—Principle is more strongly, consistently carried through in every sentence of the book than in anything I have ever read before. The more I study it the more I like it, and the plainer it seems to me. I have read the December number of *UNITY* too, and it is a grand number. I admired very much its articles—especially "Faith," by M., and "Laborers in the Vineyard."—C. T.

Montpelier, Vt.—I think most highly of Mr. Fillmore's comments from month to month on certain passages of the Bible. At times I find good stuff in signed and contributed articles, and want more of the same kind. I enjoy and profit by all that Mr. F. gives out, for it seems fully ripened and wholesome and nutritious. I can eat it, digest it, assimilate it, and thrive upon it. I am better, stronger, and truer for having had it.—J. B. E.

The Unity Pure Food Co.

Distributing Depot for Fruits, Nuts, Cereals, and Vegetarian
Food Specialties

We have opened at 917 Tracy Avenue a store and distributing center for reform foods of all kinds.

We are prepared to sell to local patrons, and introduce for manufacturers, all pure foods of this character.

If you have a good article which you want introduced to city grocers, write to us and send samples.

If you want to purchase fruit, nut, cereal, or vegetarian specialties, we shall be glad to serve you.

Our object is to help educate people in the use of pure foods.

We shall not handle articles containing animal fat of any kind—not even butter.

If any of our members know of good food products, we will be grateful if they will give us the names of the manufacturers. Address

UNITY PURE FOOD CO.,

917 Tracy Ave., Kansas City, Mo.

This is to notify the reading public that "Our Invisible Supply, How to Obtain," is not out of print, but may be purchased in any quantity of the *exclusive* publishers of this book. Address The Standard Book Co., Williamsburg, Va.

Weekly Unity

Many are enjoying the *Weekly Unity*. Every one who reads this may also enjoy its visits by simply making request.

This is the proposition: Drop us a line stating that you desire to become a subscriber to the *Weekly Unity*, and take the Prosperity Bank.

Upon receipt of your application we will enter your subscription for the *Weekly* one year, send you a Prosperity Bank, and at the same time send your name to the Silent Unity room for a month's general prosperity treatment. You are to deposit one dime in the bank each week, and at the end of ten weeks send us the \$1 thus saved to pay for your subscription to *Weekly Unity*.

Many are trying this plan and receiving much good from it. Read what some of them say.

Brockport, N. Y.

Dear Unity Friends: Inclosed please find \$1 that comes from my Prosperity Bank. I am saving all my *Weekly Unities* and filing them, so that I may have a rich treat in coming time, reviewing and lending my home-made book to others. I expect the near future will prove to me the value of the prosperity treatments. I have already had many proofs of their value. I return not only the dollar, but much love, and the gratitude of my heart for your kindness and help.—Mrs. M. E. B.

St. Louis, Mo.

Dear Friends: Inclosed find \$1 for *Weekly Unity*. I have much pleasure when dropping the dimes in the bank, and receive much good from the paper. I look forward to the little paper every week, and enjoy reading it very much. It has done me a lot of good.—Mrs. C. B.

Piedmont, Mo.

Dear Unity: We have time to read the *Weekly* and monthly *UNITY*; also we have "Lessons in Truth," and "Twelve Lessons in Christian Healing." We cannot express our gratitude or thank you all. Neither can we praise our Father God enough for the blessings we receive from day to day in reading these good books and the letters we receive from time to time. We are proud of the little Prosperity Bank. May God's blessings be with you all! Please send literature, etc., for we want our name entered on the Seventy List.—E. C. R., L. V. R.

Greta Roe announces that she has opened a "Pure Idea Depot," at 9268 57th Avenue, So. Seattle, Wash. In this connection she writes:

"Here I teach 'Foulkgaelliam,' the old or recollected 'Art of True Vokality.' This distinguishes between the Title or Appellative of Deity, the *Great Vokal*, and the *names* which were *substituted* by the ancient priesthood, and are still used by the modern cult. By their act of substitution, partly through superstitious fear and partly through the selfish desire to retain the power and benefit accruing from the title as an exclusive possession of the priesthood, the Appellative or Great Vokal was lost. I. H. V. H., now rendered Jehovah, El Shaddia, and Adonai are names or *substitutes* for the real title, and like all shams, represent what God is not."

The Unity Vegetarian Cook Book will help you solve the problem of cooking. It shows you how to prepare humane, pure, appetizing meals. Price one dollar a copy.

Vegetarian Items about February Unity

The February number is a beautiful work. It is so surprising how many people say they do not think meat is good for them, but they keep right on eating it. All they need is something that will explain to them why it is not good.—Mrs. W. S. C.

I have just to-day been reading the Vegetarian Number of *UNITY*, which I received yesterday, and I can fully indorse every word said in favor of vegetarianism.—L. M.

If you have some copies of the February number of *UNITY*, could I have a few copies to hand to friends? They will be interested. *UNITY* treats the subject in a non-argumentative spirit, and is sure to win out where others will fail. We are vegetarians.—Mrs. W. B. R.

I especially like the February *UNITY*, and Mr. B. and myself are going to try cutting out meat altogether. This from reading the February number.—M. I. B.

The farm life does not appeal to us any longer. Neither of us likes the killing of chickens and fowls that we raise, especially since reading the February number of *UNITY*. So we have decided to return to our business, and my husband and I have started to live the regenerate life, all through the reading of your blessed literature.—Mrs. J. W.

I would like to say for your encouragement that the first article in February *UNITY* has already converted two of my family to vegetarianism, for which I am thankful.—E. F. D.

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A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

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Dear Unity: The magazine *UNITY* failed to appear last month (May). I cannot live without it, so please send me the May number. You have seldom heard from me, but I cannot begin to tell you how much *UNITY* teaching has done for me and many others, for my magazines have gone far and wide. I shall never forget the many crises in my life during the past three years, where *UNITY* teachings have steered the bark and brought wonderful results.—Mrs. L. C. S.

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Chadbourn, N. C.

Dear Unity: A friend of mine living in Jacksonville, Fla., sent me a copy of your *UNITY*. I read it over and over, and it seemed to bring new life in my pathway. Don't think I will ever be without it any more, and am to-day ordering one copy of "Lessons in Truth," by H. Emilie Cady, which send early as possible.—A. A. W.

Newark, N. J.

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BE STILL AND KNOW THAT I AM GOD

VOL.
XXXV

KANSAS CITY, MO., AUGUST, 1911

No. 2

UNWEAPONED PEACE

There is a story told

In Eastern tents, when autumn nights grow cold,

And round the fire the Mongol shepherds sit

With grave responses listening unto it:

Once, on the errands of his mercy bent,

Buddha, the holy and benevolent,

Met a fell monster, huge and fierce of look,

Whose awful voice the hills and forests shook.

*"O Son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."*

The unarmed Buddha, looking, with no trace

Of fear or anger, in the monster's face,

In pity said: "Poor fiend, even thee I love."

Lo! as he spake, the sky-tall terror sank

To hand-breadth size; the huge abhorrence shrank

Into the form and fashion of a dove;

And where the thunder of its rage was heard,

Circling above him sweetly sang the bird;

"Hate hath no harm for love"—so ran the song;

"And peace unweaponed conquers every wrong."

UNIVERSAL PEACE

CHARLES FILLMORE



UNIVERSAL PEACE among the nations of this earth is inevitable. It is peace or bankruptcy. The Hague Tribunal is a necessity. The leading minds of the world must get together and consider this momentous question. Financiers are losing confidence in nations that confess they owe more than they can ever pay.

The world's expenditures in preparation for war have been enormously increased in the past few years, until now statesmen are appalled at the magnitude of the demands of the "war lords." The annual cost of the armies and navies of the principal military powers of the world is over \$1,700,000,000. The total of the national debts of the world—practically the whole being chargeable to war and militarism—is the colossal sum of \$35,000,000,000. America is paying Civil War pensions that will amount to at least \$5,000,000,000 before the last veteran is settled with. One of our modern battle ships costs \$10,000,000 to build and \$1,000,000 a year to maintain, and is obsolete in fifteen years. This was the cost of the *North Dakota*, and a Minneapolis journalist made an estimate which showed that this vast sum would put a \$25,000 agricultural school and experiment farm in every county in the state of North Dakota, with an endowment fund of \$175,000 for each school, which if invested in Dakota farm mortgages would yield \$10,500 annually, for the maintenance of each school, and leave a \$1,000,000 endowment for the state agricultural college.

It is not necessary to give statistics to show how great is the expense and burden of war. To metaphysicians it is superfluous to mention finances as an argument

for peace, for above all people Christians should be peace loving and peace demonstrating. But history shows probably more blood shed in war in so-called defense of Christ than for any other cause. This condition arose from a misunderstanding of the Christ law and the non-resistance necessary to its demonstration.

However, the financial cost counts and we see the burden we are bearing in supporting the military outlay, and the imperative necessity of doing something to relieve it. It rests with the people of a nation whether or not wars shall be anticipated and these vast sums spent in bluffing other nations. Our national executives are carrying forward the wills of their constituents in appropriating for military purposes, annually, sums that if given to educational institutions would soon make this country master of the world. When the people of this land demand that peaceful intentions be expressed by our government in proclamations of peace, and cessation of preparations for war, our executives will take notice and a peace-thought go forth that will set the standard for the whole world.

The universal reign of peace on the earth is not a new, strange, or remarkable thing. For thousands of years prophets have seen it. Paul saw all nations as one blood; then why should they fight one another? Isaiah proclaimed the rule of the Prince of Peace. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." All the warring thoughts in the earth will lose their force when men cease their thoughts of enmity, and hold in mind and practice the great commandments of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself."

It is good to realize in ourselves the joy of the peace-thought. When it is once established in our consciousness there shall be no end to its righteous reign. We should begin this realization by declaring, "Peace to him

that is afar off, and to him that is near; and I will heal him, saith the Lord." The one nearest to you is your outer self, of which the body is the expression. Did you ever realize that the attitude of peace is healing, and that mental resistance and antagonism cause sickness and disease? Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The peace of Jesus Christ does away with fear and resistance; it knows no enmity, and the ultimate of its reign is the fulfillment of that prophecy of Micah that the nations "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Isaiah, looking forward to this reign of peace in the nations, wrote, "The inhabitant shall not say, I am sick."

The great thought-waves that move the world are set into action by deep and high thinkers. Men who think on the surface are mere buffets of thought. Peter the hermit thought about the Holy City in the hands of aliens until he set up in himself and in others thought currents that produced crusade after crusade, and it took centuries to overcome the mind forces to which he gave the original impulse. So we find that the real source of war and of peace is within man. If you would have peace and quiet you must begin to think about peace, send out thoughts of universal peace; and above all, make conditions of peace in your own mind. Every one will find plenty to do in harmonizing his own earth. All discord is caused by warring thoughts. All the fighting microbes are produced by anger and hate and jealousy and similar contentious thoughts. The character and the work of these thoughts are not changed by self-justification. Whether the cause is just or not they are set to battle and the war is on. When there is war in

heaven (mind) it soon sets in upon the earth (body), and pain and death follow. Jesus went back to the very source of all discord and showed how all resistance and antagonism must be done away with. He did not stop on the way to argue whether the cause was just or not; but he said, "Agree with thine adversary quickly;" "Resist not evil;" "If any man sue thee at law and take thy coat, let him have thy cloak also." To the mortal mind this seems like foolishness, but Jesus spoke out of that inner wisdom that knows it is dangerous to allow any kind of opposing thoughts to form in consciousness. He knew that the great universal Law of justice would adjust all matters, if men would trust it and cease fighting mentally for their rights.

The first thing to do is to get the universal peace in our own minds; but we cannot do this of ourselves. We must bring to bear a higher Power—the Christ, the Prince of Peace, the higher Self of man. This higher Self has many attributes, and Isaiah, summing up all the Christ characteristics, says: "Of his government there shall be no end." This Prince of Peace is the universal standard of the whole race, and through him the earth will come into perfect conditions. War shall be done away with. Can you see any indications of this? Our attention is called to the preparations for war, greater than ever before, going on among the nations; yet back of all this is a much stronger movement for peace. The deep thinkers among men are declaring for peace, and financiers are giving millions of money to bring it about. The spirit of brotherly love between man and man and between nation and nation is felt as never before. This spirit of kindliness is extending to even the animal world, and we see evidences of the fulfillment of Isaiah's prophecy of the lamb and the lion lying down together. Where wild animals are protected from destructive men they become domestic; illustrated in Yellowstone Park, where grizzly bears are as harmless and friendly as sheep. The gentle spirit is found to be most efficient in

training animals, and the old-time severity is giving way to patience and kindness.

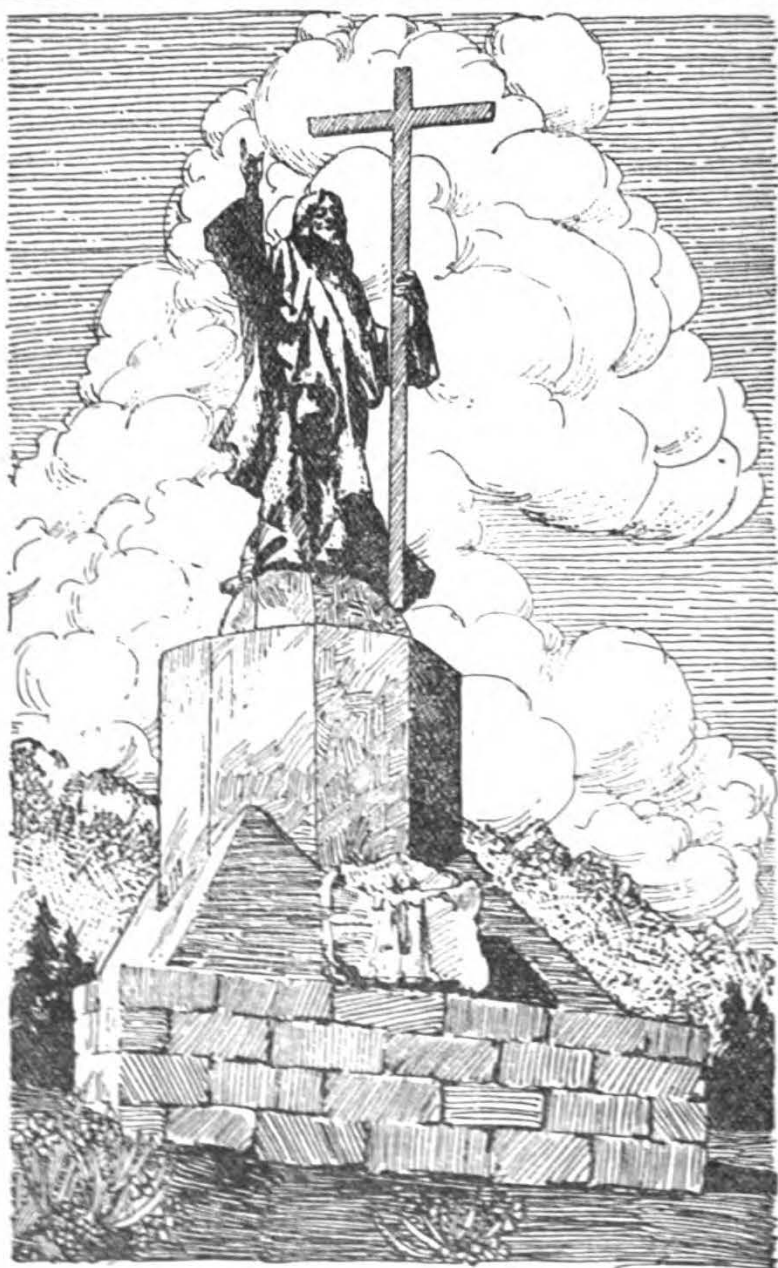
In the business world also we see evidences of the Prince of Peace. Co-operation is taking the place of competition. It is often for selfish ends, but the principle of co-operation is being recognized as the better way to success. The modern business man makes it a part of his method to make friends with his customers. If the goods are not satisfactory, return them and get your money. Collectors are instructed to make no enemies. It is found to pay better to lose some money than to have trouble with debtors, and to make enemies is to injure the business.

Let every Practical Christian begin now to carry out the injunction of Jesus Christ, "Make friends with your adversary," "Give to him that would borrow of thee." In other words, give up selfishness; let go. Something in us constantly reaches out for things. This is selfishness. Overcome it by seeing the right relation of man to man, and of man to things. Metaphysicians especially should seek this viewpoint. It is not safe to stand on what you consider your "rights." The only principles to stand for are those of Spirit, laid down by Jesus Christ. These principles obeyed lead to peace of mind. About seventy-five per cent. of the inmates of insane asylums believe in enemies. The warring thoughts in the race consciousness enter the minds of those who are negative and susceptible, and cause the delusion that enemies are seeking to injure them. If one cultivates the thought of enmity he is on the road to the insane asylum. Instead of the Christ Spirit, which does away with all thought of opposition, the personal, the adversary, the devil is allowed to become dominant. Satan is that in us which rebels against the Divine Law. If we would have peace we must first make peace with God through the Prince of Peace, the higher Self. To bring the higher Self into consciousness solves the whole problem of life, of success, of health. When the thought of

universal peace is established in mind, you can come into new relations with yourself and with all people. Then all the functions of the body begin to work harmoniously, and joy and satisfaction come when the Prince of Peace is enthroned within you. This is not theory. It is the most practical thing you can learn. Start the work in your own mind by declaring, "The Prince of Peace dwells in me. I am at peace with myself, with God, with all people and all conditions. There is in me no resistance or rebellion against the Divine Law."

To realize this you will need something stronger than the personal will. You must lay hold deep within you of the Prince of Peace. Remember that he has all power, and that of his government there is no end. If you get good, conscious hold of this Truth you will find yourself making peace with all your surroundings—with food and clothes and people, and heat and cold and climate. You shall have dominion over all things, not by warring with them, but through making peace with them in the consciousness of the indwelling Prince of Peace.

Yes, we are the cowed—we, the trustless. It is a mischievous notion that we are come late into nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has anything in him divine, the firmament flows before him and takes his signet and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe and inviting nations to the harvest.—*Emerson.*



GREAT PEACE MONUMENT

Erected on the Andes in Commemoration of the Treaty of
Peace between Chile and Argentine

The monument bears this inscription:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

THE CHRIST OF THE ANDES



THE anniversary, March 13, of the placing of the colossal statue of Christ on the Andean border between Chile and the Argentine Republic, 14,000 feet above the sea, recalled the unique and impressive events which led to the erection of this remarkable peace monument. The story of this series of events is substantially as follows:

These two prosperous and high-spirited republics of South America were on the verge of war. They were increasing their armaments to the utmost of their ability. They had each two gigantic war ships of the latest pattern building in the shipyards of Europe. They were spending incredible sums of money upon these preparations for war, amounting, as was reported at the time, to five dollars annually *per capita* of their population.

What brought them so near to conflict was the revival of an old dispute which had caused much trouble and expense in the past, about the boundary between them on the Andes, a controversy involving the question of the title to about eighty thousand square miles of territory. The dispute had been rendered more acute by the discovery that in the Patagonian section the boundary was not continuously marked by mountain crests, and that there were valuable rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward unexpected claims to certain parts of the region.

The British Ministers residing at Buenos Ayres and Santiago used their good offices with the two governments to prevent the calamity of war and to secure a peaceful settlement of the dispute. This effort to prevent hostilities was powerfully supported by Dr. Marco-lino Benavente, Bishop of San Juan de Cuyo, Argentina,

and Dr. Ramon Angel Jara, Bishop of San Carlos de Ancud, Chile. On Easter Sunday, 1900, during the festival of the Catholic Church at Buenos Ayres, Bishop Benavente made a fervent appeal in behalf of peace, and proposed that some day a statue of Christ should be placed on the Andean border between the two countries, where it might be seen by all comers and goers, and prevent, if possible, any recurrence of animosity and strife between the two republics. The two bishops traveled through their countries, addressing crowds of men in the towns and villages. They were sustained by the local clergy and by the women, who labored enthusiastically for the policy of peace. Petitions were sent to the legislatures, and through these the executives were reached.

The result was that a treaty was entered into by the two governments, submitting the controversy to the arbitration of the King of England. He intrusted the case to eminent jurists and expert geographers, who examined it carefully, and in due time submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was cheerfully accepted by both.

Much gratified with the outcome of the arbitration, and urged forward by a powerful popular movement, the two governments then went further, and in June, 1903, concluded a treaty by the terms of which they pledged themselves for a period of five years to submit all controversies arising between them to arbitration, the first general arbitration treaty ever concluded. In a further treaty they agreed to reduce their armies to the proportions of police forces, to stop the building of the great battle ships then under construction, and to diminish the naval armaments which they already possessed.

The provisions of these treaties, which have now been in force nearly eight years, were carried out as fast as practicable. The land forces were reduced, the heavy ordnance taken off the war vessels, and several of

the vessels of the marine turned over to the commercial fleets. Work on the four great war ships was immediately arrested, and some of them were sold. One or two of them, unfortunately, went into the Japanese fleet off Port Arthur, in spite of the fact that both governments had, in the treaty, pledged themselves not to sell any ships to nations engaged in war. The vessels were bought under disguise by a firm in New York, and then turned over to Japan; after which neither of the governments would sell any vessels to either Russia or Japan.

The results of this disarmament—for it was a real disarmament—have been most remarkable. With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She built a much-needed breakwater in the harbor of Valparaiso, and commenced systematically the improvement of her commercial facilities along the coast. One or two of Argentina's previous war vessels have gone into her commercial fleet, and are now plying back and forth across the Atlantic in honorable and lucrative business. The great trans-Andean railway through the heart of the mountains, which brings Buenos Ayres and Santiago within eighteen hours of each other and binds them together in the most intimate relations of trade and travel, was completed about 1905.

But more significant than any of these material results has been the change in the attitude of the Argentines and Chileans towards each other. All the old bitterness and distrust have passed away, and the most cordial good feeling and confidence have taken their place.

The suggestion of Bishop Benavente as to the erection of a statue of Christ on the boundary at Puente del Inca was quickly carried into execution. As early as 1901, on the initiative of Senora de Costa, president of

the Christian Mothers' Association of Buenos Ayres, one of the largest women's organizations in the world, the women of Buenos Ayres, who had already manifested the deepest interest in the new movement, undertook the task of securing funds and having a statue created. The work was intrusted to the young Argentine sculptor, Mateo Alonso. When his design was completed and accepted, the statue was cast at the arsenal of Buenos Ayres from old cannon taken from the ancient fortress outside of the city.

It was more than a year from the time that it was cast until it was placed in its destined position. On May 21, 1903, the Chilean representatives, bearing the treaties for final ratification, came by sea to Buenos Ayres. They were met down the river and escorted to the city by a large fleet of gayly decked steamers. For a week there was a round of festivities. When the treaties were finally signed, on the 28th of May, Senora de Costa invited all the dignitaries present—cabinet officials, foreign ministers, bishops, newspaper men, generals, admirals, etc.—to inspect the statue of Christ in the courtyard of the college, and standing at its foot with the distinguished audience about her, she pleaded that it might be placed on the highest accessible point of the Andes between the two countries.

It was not till in February, 1904, that the final steps were taken for its erection. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themselves on the soil of Chile and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling, after the parts had been placed in position, was one of solemn silence. The

statue was then dedicated to the whole world as a practical lesson of peace and good will. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is in granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of Christ above, in bronze, is twenty-six feet in height. The cross supported in his left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the Working Women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

It is not easy to compare events and say which is the greatest. But taking it all in all, the long quarrel of seventy years which it closed, the arbitration of the boundary dispute, the general treaty of arbitration and the practical disarmament which preceded it, the remarkable transformation of public opinion expressed in its consummation, and the sublime prophecy of peace for the future which it gives not only for Chile and Argentina, but for the whole world, the erection of the Christ of the Andes stands without parallel among the events of recent years.—*American Peace Society.*

Give me the money that has been spent in war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—*Charles Sumner.*

WHAT IS THE TRUE BEING OF MAN? WHAT AM I?

EUNICE JANES GOODEN



It has been said that Christ came not merely to reveal God, but to reveal *man*. We have Christ's words, and know them to be all that is necessary, *when they are understood and lived*: "At that day ye shall know that I am in my Father, and ye in me, and I in you."

To understand and live a truth, I find it necessary to first form a definite concept in mind; when the picture is once clearly defined, then can I proceed to express it outwardly. So I strove to form an adequate concept of what man is—one which should suggest all that Christ declared man to be—knowing that when once I was able to see myself inwardly, to think my true self, then would I be able to express myself outwardly, in harmony with my true being.

What am I? What am I in myself and in all my relationships—in my relationship to "nature, to man, and to God"?

The answer has come in the form of a concept clear and definite. It was arrived at in its completeness through a series of pictures that came to mind one at a time; and as the incompleteness of each appeared, it gave place to the next, and then the next, until there came the final picture, that to my mind stood every test.

First there came the concept of man as a *reflector of God*. I saw a mirror, which if kept clean and pure and true will reflect all the light that shines upon its bright surface. The concept was good, as far as it went, but incomplete; a mirror has a dark side, and itself casts a shadow. The picture vanished as the words

came, "Man is more than a reflector of God; man is a *transmitter of God!*"

So there appeared the second picture—a window-pane, which if kept clean and pure through love, will transmit all the light that shines upon it. The only shadow that can ever appear, would be from a smudge, a place where the light was not passed on; and the shadow it would cast would represent all that we call "evil," a supposed lack of light somewhere. Remove the smudge by applying more love, and the illusion of the shadow disappears, its nothingness is made manifest, and the allness of light is revealed. Good, as far as the concept goes; but who am I? I am the being that lives within the room. In that case I must have many windows, and I want the room to be round, with no dark corners. The picture changed.

Next there appeared a round tower on a hill. On all sides there were windows—open windows—and the light flooded in. I was the being that lived within the tower, and to be true to my nature, I must at all times keep the windows open and let in all the light of God; keep the windows open and let all the light of God shine through; keep the windows open and let the light of God shine out. My business is to transmit the light, the love, the truth, and the life of God; and only as I keep every window open at all times, will I do this completely. A shadow curtain drawn at any window would mean that somewhere there was a thought in opposition to the light, resulting in a shadow cast within—a supposed lack of light, or supposed place where light was not, a thought of something less than light or truth. Here again was revealed the cause and nature of all "evil"—a thought of lack of God, or of something less than God, a limitation to God; and its cure, the letting in (the thought) of more God, more light, more love, more truth, to reveal the fact that God is all, and "error" is mere nothingness when the light of God is allowed to shine without opposition. There is, then, no reality, no power,

no truth in the shadow; it merely represents the thought of a lack somewhere, and appears in the illusion of sin or sickness or poverty or death, all of which vanish to their real nothingness when enough of God is let in.

The lie (the thought that there is a place where God is not, the thought of a lack of God or limitation of his power) is, then, the father of all troubles that appear in this world. There is one cure, never failing, and it is the only cure: let in more God, let out more God, let God be all to us, here and now. I liked living in this sunny tower, and the picture lingered longer than the other two. The concept was good as far as it went, but I wanted windows in the roof and the basement, which otherwise would be cold and dark. So the picture changed.

Next came the concept of a crystal sphere, or a spherical palace suspended in space. There are windows on all sides—an infinite number; so many windows that indeed every point on the surface is a window for admitting and transmitting the love rays of God.

A being lives in this crystal palace which is suspended in infinite space lighted on all sides by an infinite God. The being has the *power of choice*, to keep open every one of the infinite number of windows of his soul, or to close them at will. When Love reigns supreme, *i. e.*, his love of the light, of God, he will see to it that every window is at all times open; but when the thought or love of something less than God is entertained, it means the drawing of a shadow curtain somewhere. ("And this is the condemnation, that light is come into the world, and men loved darkness rather than light.")

So I saw all the windows open wide; I felt the light, the truth, the love, the life, the plenty, and the peace of God flowing *in*. I saw all the windows open wide, and I felt the light, the truth, the love, the life, the plenty, and the peace of God flowing *through*, and *out*, to shed cheer and joy and peace and blessings upon all the world.

At the center of the crystal sphere, at the point

where all the rays of God, streaming through, meet, there lives the being I, there *I Am*. At this center is the concentrated essence of God power, God love, God truth, God life—the Spirit of God. In me is all of God, and that is all there is in me, so long as I let God be all, by keeping every window of my soul open at all times.

I, then, like God who has thus created me out of the breath of his very light and love and life, am of the same essence as God: I am light, I am love, I am life, I am truth. In a word, I, like my Father, am Spirit, with all the attributes of Spirit. "I think, see, feel, and live as Spirit in the presence of God, and through the power of God in me, am able to manifest the perfection of Spirit" in the entirety of my being.

I, then, as well as being a *son* of God, am a *sun* of God—literally a sun. It is also plain that my one greatest and only business in life is to shine; and in order to shine everywhere and at all times upon everything, it is absolutely necessary to keep open to all of God, both on the within side and the without side. My very being is thus one with God. "In him I live, and move, and have my being." And yet, as a sun of God, I am an entity in myself, and am of consequence just in so far as I mind my own business of radiating love everywhere. My individuality is distinct, my entity established, to the extent to which I allow myself to become God's transmitter, by the completeness of my light, by the wholeheartedness with which I give myself to God to let him use me to pass on his truth and his blessings to all mankind; in a word, by the completeness of my service to God and to man.

Knowing now what I am, it is clear what my sole business in life is—to *shine*; to let God do his work through me in his own perfect way—merely to *let God*. "And God said, *Let there be light, and there was light.*"

Where, then, is there a place for the anxieties of life, the cares, the suffering, the disease, the poverty, the darkness? *They are not*, to the soul that *lets God*,

for that soul is free—free from sin, free from sickness, free from poverty, free from death; for that pure soul has all of God, all of love, all of life, all of truth, and must manifest that all as perfect health, everlasting happiness, abundant supply, and life without end.

I saw God, then, as infinite Light, proclaiming, "Let there be light!" and in infinite space I saw an infinite number of *suns* of God, each receiving, each giving that calm, peaceful, healing, beautiful light. And I heard a symphony, an infinitely exquisite song, sung by the infinite number of love rays as they vibrated in and out of the infinite number of windows of God's infinite number of children, making all of them *one*—one Spirit pervading all, even the Christ Spirit! "At that day ye shall know that I am in my Father, and ye in me, and I in you."

And the words whispered by the Spirit through this great harmonious whole were, "Peace, be still, and know that I Am God." And in answer, the whole universe throbbed with infinite joy!

What need, now, to deny what is not, or to affirm what is? alive with God in every cell, Spirit streaming through every window of the being, knowing that we have all of God and that God is all there is! What need for more than simply to *be* what in reality we *are*? And it will and must follow that we will at all times *do* what by that very divine nature of us we *must* do—shine.

Practical? Is it of practical value, this concept of what I am, what you are, what man is? Does the letting of God into my work give me added power in my special line of occupation? Will the God power help me here and now and at all times, whether I be sweeping the floor or writing a poem? Yes!

And if the constant pouring out of love in all I do is of so great a help to me in my own individual work, how am I helped in my relation to my neighbor? If a shadow curtain has been drawn somewhere in my neighbor's house, and he is troubled by the shadow he sees, is there anything that I can do? Yes; *mind my own*

business, which is to beam upon that shadow curtain all the love and light and truth that through me is transmitted from God—shine so intensely, so constantly, so unremittingly, that the love rays pierce the cloud, and with their warmth touch that center where he lives, and from that center beam forth through the now open windows; and he, my neighbor, arises and says, "Behold, I am made whole!"

THE RESTORATION OF GOD'S KINGDOM

CHARLES FILLMORE

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom
or blight,
Parts the goats upon the left hand, and the sheep upon the
right;
And the choice goes on forever, 'twixt that darkness and that
light.
—Lowell.



HE promise that the garden of Eden will be restored on earth, is older than the Bible. Other bibles of other peoples far antedating the Hebrews, prophesy a time when man shall possess the earth in peace and plenty; a time when the elements shall be subdued, disease and death eliminated, and immortal life in the body be again set up in this phase of existence. It should be observed that all prophecies to this end that come through mystical channels say that this is a state to be regained. They do not hint at evolution, as understood in modern thought. But the students of physical science arrive through their deductions at virtually the same conclusions as to the ultimate conditions of humanity.

They also agree that this condition of peace and happiness will be brought about through causes originating largely with man and his acts. In other words, its consummation will depend upon the wisdom and

energy with which men act at certain crises in history. These prophets, both ancient and modern, say that we are now at one of the most vital turning points in our experience. They get at it in a variety of ways, and they differ widely in minor parts, but are unanimous in their conclusions that now is the time foretold by prophets of old, and reiterated by prophets new.

But it does not require the prophet's perception to discern the signs of these times. The dissolution of the old and the birth of the new is manifest in every walk of life. For instance, the thought that has been held inviolate for thousands of years about the opaqueness of matter has just recently been shattered. The materialist and his world are no more. This, however, is only a minor example of the astounding swiftness with which the material sense of things has been dissolved in recent years. The past quarter century has witnessed more of this than all the history of all the world records before. The past ten years have accelerated this dissolution at a tremendous pace, and a prominent scientist says that the changes have been so many that the textbooks of nearly every science will have to be re-written. Yet those who are watching the mental realm know that still greater changes are going on there. The religious world of a few years ago does not exist to-day. There is but one sect in all Christendom that stands by its creed and carries forward its work in the old lines. All the others are shaken to their foundations. Thus creeds and dogmas are skeletons in their closets, which they talk about just as little as possible.

In politics and government the same upheavals are at work. The rights of men are no longer theories; they are about to be real. So from any plane of observation which may be chosen, we can assert with the conviction of truth that a crisis is here. Something is happening. All along the line are evidences of the birth of the Prince of Peace. A higher state of consciousness is bursting full blown upon the whole race.

It is everywhere; but those who are most open to its influx are being rewarded. The power is abroad in the earth, and it calls to men and nations, "Come up higher." It awaits the action of the governments of Europe now. They will speedily go one way or the other. They will lay down arms and make peace universal, or they will consume each other in war, and thus clear away the minds that obstruct the peace that must surely come.

All this presages a new state of consciousness for the whole race. It is the beginning of the visible reign of the Christ, whose seed-man was Jesus of Nazareth. Every state of consciousness is first planted as a seed-idea by some one man or woman. So Jesus of Nazareth planted the seed-thoughts that are now springing up under so many forms and shapes. He it was who went into all the domains of thought and formulated ideas that have waited a people who could comprehend and utilize them. We are that people. The dawn of the millennium is in our keeping. We possess the keys that open the gates into that New Jerusalem.

It should not be inferred that this refers to any particular sect or class, but to all people of this great time who are open to spiritual understanding. The keys are presented to those who come into a perception that all is mind, and that all things and conditions are representative states of consciousness, produced through the free action of the I Am in every man and woman. This is the key which is being intrusted to so many in this great day of the Lord.

But the possession of this key is not all. A key is for use. We may know all about the way mind formulates states of consciousness, and all about our relation to God, but unless we have made a change in our consciousness, and become, in a measure at least, aware of the presence of God in our minds, we are not using the key. Theory is one thing; practice is another. The offices of architects are overflowing with *plans* of houses, but they are not houses until they are built.

The Hebrew prophets talked century after century about the glorious character and great powers of the Messiah. Jesus Christ said, "I am he." The vital question with each is, How carefully, how boldly, how conscientiously, wisely, and unselfishly is the key being applied?

The balanced mind no longer seeks to do evil, and that factor no longer enters into his problem; but a proper discrimination between the enduring, permanent things of existence, and the transient and evanescent is not so common. To choose wisely in this respect requires wisdom and spiritual perception. Those who are unconsciously building on the shifting sands of the material world are many. They try to perpetuate the existing state of things by calling them spiritual, and their ideals are but little removed from the materialistic. The "new heaven and the new earth" are not to be darkened, nor cumbered by any of the conditions that exist to-day. All things are to be made new. This is the promise of all the prophets of all the ages. There is to be no more war, nor sorrow, nor crying, nor pain; hence all conditions that cause these must be destroyed.

Our ideal world must be formed in mind on a very high plane. We may choose to build it from the standpoint of the most transcendent dreams of humanity's perfection. Nothing less will answer, and all attempts to bring forth the new civilization upon any lower plane will mean failure to the true metaphysician of the Jesus Christ school. Jesus Christ has a distinct school. He had his ideals, and they have been sown in the minds of men, and will surely come to fruitage. He saw a people here on earth with all the powers of the gods. He did not look to governments, nor churches, nor industrial movements to bring about the civilization he planned. His kingdom is not of this earth, where Adam and his progeny earn their bread by the sweat of their brow; his is a kingdom where mind, not muscle, is the producer.

That kingdom is now ready to be set up. The con-

ditions are ripe for it. It is open to all, but only those may come in who are willing to give up all their ideas of earthly possessions for it. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This admonition still holds good, and its fulfillment is capable of visible realization by those who are willing to accept the conditions. But it is not to be attained in the Ananias and Sapphira way. There can be no reservation. Every earthly link must be broken, every mortal love be crucified. This was the way that Jesus of Nazareth got into this kingdom, and it is the way that we must get in.

It is not for us to quarrel with the conditions of the world, nor take upon ourselves the burden of righting them. That is a long, circuitous route into the kingdom, and those who are choosing it have many weary years of waiting before them. We are to accept that which is now prepared for us. The feast is ready, and the invitations are out. This is no longer a parable, but an exact statement of that which really exists in the very atmosphere of this planet. There is a state of consciousness, which can be and is being attained by men, where all things are provided to fulfill the desires of the regenerated souls. It is not removed to some problematical heaven, nor is it on some distant planet; but right here in our midst is the form and substance of that condition promised by Jesus Christ. It may not be described in words, but it is substantial and may be seen and felt by those whose minds are open to it.

The day is not distant when this kingdom will have its place in the geography of this people, and those who have chosen it will be known to exist under laws and through means beyond the ken of the Adam man. The way into this kingdom is through the mind, and its doors all open in response to *words*.

The drying up of a single tear has more of honest fame than shedding seas of gore.—*Byron*.

THE STORY OF A POOL



ONCE upon a time a pool woke up and looked around. It found itself in a low-lying country, rather a poor-looking place; still it was pleasant, for other pools were near, and grass grew about them all, with here and there some common flowers, which reflected in the water the Pool thought beautiful.

At a little distance grew some trees that in the heat of day threw pleasant shade over it when the great Sun shone hot; but when the night came the Pool would tremble with fear, so afraid was it of the darkness. Then the moon would cheer it.

Thus it lived for a time very contented. Then something came to trouble the Pool; for it did not know that deep down within itself there was a Living Spring that was always supplying it with pure, fresh water.

That which worried the Pool was an opening on one side out of which its water was trickling—not much, it is true; but the Pool felt it had none to lose. It knew that its life depended upon its water. If it became dry, it would be filled with earth or rubbish.

Some one had told it that the great shining Sun knew all about it, and the Pool must keep its water *pure*, or the Sun would be very angry and dry it up. It had not been told the secret of the Hidden Spring within itself; and little wonder it was afraid of what an angry Sun might do, not knowing it was the Sun who fed the Living Spring of every pool.

It was then the Pool began to make mistakes. If it could only stop that leak! it thought. Some of its water was running into other pools, that surely had no *right* to it. It learned later that all pools were *one great family*. “And then,” said the Pool, “see all these creatures of different kinds: they come and drink, and—yes, some of

them wash themselves in my water. That will never, never do! No wonder it is getting bad!"

One day a loose stone rolled into the place where the leak was. Oh, foolish Pool! Oh, selfish Pool! you thought that was the very thing; and for a time it did seem just the thing. Some of the creatures that came to drink, pleased to find more water there, said fine things that were nice to hear. The Pool began to think itself a great benefactor to those who drank and said "How good!" But some that came, the Pool did not like; there was a big ox—it drank such a lot; and that striped donkey, and the sheep with the dirty wool; a pig too, and toads, and some ugly snakes, which made the Pool look very black and ruffled.

The joy of the Pool that its leak had been stopped did not last long, for in the very center of it there was a strange, throbbing feeling, like a Voice saying, "You've done wrong! You've done wrong." Its water began to grow an ugly green, and a queer scum covered it. When the animals came that the Pool liked to have come, it heard them say, with a very wry face, that *Such water was too bad to drink*. After a time nothing pleasant came to cheer the Pool. The grass about it was dry. The flowers were gone. The trees had no leaves. And the rays of the great Sun shone very hot.

The Pool asked some of its fellow pools what it should do. But no one knew. One day it heard some one say—whether in the Pool or out of it, it could not tell—"You have offended the great shining One above." The Pool answered, "I believe you are right; tell me—is there anything I can do to make peace with him? I am very miserable."

No animal stirred a ripple on the face of the Pool, and no breeze was blowing. It grew very still indeed. It was then that it heard a kind Voice say, "The Great One is not angry with you, and he will fill you with living water now. Be not afraid!" Oh, how sweet those words sounded to the sad and troubled Pool!

"Be not afraid?" questioned the Pool. "Why, I am *full* of fear. See how bad the water looks and smells!"

"You never would have grown so foul except for selfishness and fear. This is why you suffer so," said the Voice.

"What shall I do?" asked the Pool.

"Begin to *give* the water that you have," was the reply.

"But nothing *wants* what I can give," was the sad rejoinder.

"Give to *me*," the Voice said; and at these words a strong breeze began to blow, and the ugly green that had covered the Pool began slowly to move, and what had seemed quite a dead pool of water showed that it had been shaken to its center by some Power it could not see.

"Look up to yonder mountain top; see how white and pure it is," said the Voice. "Ask of the great shining One that that pure whiteness may come to you. Wait for it; *it will come*." Oh, how white and pure it looked! How the Pool wished all its foulness would disappear as it looked up. "But," it said sorrowfully, "it will not come to me, and I cannot go to it. If just that mountain in its snowy robe would come and cover me!" Was it the water or was it the wind, that sighed, "Great shining One, so pure and white, come to me! Come to me!"

It was then that the stone that lay in the opening rolled a little from its place. The Pool felt better, and the Voice, perceiving this, spoke again, saying: "Listen to me. *I am Truth*. If you heed my voice all will be well. The Great One above you made and put you here; he gave a great and sacred trust to you. He is above all things, and is within all things, and is the Source of all things. Power flows from him, a ceaseless, never-failing, eternal fountain of Living Water. One law rules all, and that law is Love. Your basin is a storehouse for the Living Stream. You are a *channel*, not the *Source*. The Great One knew that a time would come when you would think the water in you was your own, not his. He let

you do what you would till you should feel your helplessness apart from him. It was then the stone of selfishness made itself known; and at the same time the water ceased to flow *from* you, the stone's weight closed the Spring of Life *within* you. To be one with the Above, you must be one with the Below.

"From yonder white mountain a perpetual stream is flowing. It will not come and cover you; but, warmed by the love of the Shining One, it is coming to you and into you by the Secret Spring within you. *Believe this*, for it is the resurrection and the life, and will rise in you a well-spring of eternal joy."—*Contributed*.

THE SONG OF PEACE

Then, o'er Earth's war-field, till the strife shall cease,
 Like Morven's harpers, sing your song of peace;
 As in old fable rang the Thracian's lyre,
 Midst howl of fiends and roar of penal fire,
 Till the fierce din to pleasing murmurs fell,
 And Love subdued the maddened heart of hell.
 Lend, once again, that holy song a tongue,
 Which the glad angels of the Advent sung,
 Their cradle-anthem for the Savior's birth:
 Glory to God, and peace unto the earth!
 Through the mad discord send that calming word
 Which wind and wave on wild Genesareth heard;
 Lift in Christ's name his Cross against the Sword!
 Not vain the vision which the prophets saw,
 Skirting with green the fiery waste of war,
 Through the hot sand-gleam, looming soft and calm
 On the sky's rim, the fountain-shading palm.
 Still lives for Earth, which fiends so long have trod,
 The great hope resting on the truth of God—
 Evil shall cease and Violence pass away,
 And the tired world breathe free through a long Sabbath day.
—Whittier.

HOW TO ESTABLISH PEACE IN THE WORLD

JOHN C. SLEATER

The keynote of success to-day is a harmony of interests which avoids friction. Combination along all lines of expression which works for the good of all is true unity. The world has been blessed by men and women whose hearts and minds have been filled with the divine impulse to establish peace on earth and good will toward man. They have given lavishly of their wealth and of their best thoughts and ideas to attain this great good.

The great statesmen of all the world powers are striving to settle their differences by arbitration instead of by force. The new treaties that are now being made between the different nations are all embodying the arbitration idea. The most potent force in the world to-day to establish universal peace is the thought and spoken word. Jesus Christ has said, My words (the Christ words) are spirit and they are life; I do this not of myself, but through the power of the word which my Father hath given me. When asked who were his disciples he made reply, They are my disciples who continue in my words. The question that we must ask ourselves to-day is, Am I willing to unite with those who believe in the power of the word, and use this power to establish universal peace?

As followers of Jesus Christ let us continue in the words—

“Glory to God in the highest, peace on earth, good will towards men.” Let all who are at one with these words of truth hold this thought for five minutes each day for one year. Invite all who believe in the power of the spoken and thought word as taught by Jesus Christ, to unite with the Society of Silent Unity in working out this universal peace idea.

Organize a committee to get in touch with every religious organization when they meet in convention, and invite them to join us in holding the yearly universal peace thought. The religious and daily newspapers should be asked to join in this Peace Universal.

THE NEW WARFARE

JOHN L. CHESNUTT

Swords into Plowshares—that is, the enginery of war turned into instruments of feeding instead of famine, of life instead of death. By the sword of steel man is killed; by the sword of the Spirit, man—the outer as well as the inner—is made alive.

The two commands, "Resist not evil," and "Resist the devil and he will flee from you," appear contradictory until we understand that it is "not by might, nor by power" in *self* that we are to overcome, but by the omnipotent Christ-Spirit, giving us the victory through our *word of faith*.

Christian peace is the result of *non-resistance* on the part of *self*, complemented by unwavering faith in the ever-victorious Christ-Spirit.

The Prince of Peace is the most relentless conqueror in the universe. He ceases not until the very last enemy is put under his feet; until the last evil sense-thought is subjected to understanding. But his weapons are the weapons of peace, the armor of God: the breast-plate of love, the shield of faith, and the sword of the Spirit, which is the word of God. I Thess. 5: 8; Eph. 6: 10-19.

Wisdom acts in love, and love works no ill. A hostile nation, as well as a hostile individual, may be conquered and *won* by the word of faith originating in Understanding and sent vibrant with love.

No warlike nation by all its battles with China ever gained that influence over her which the United States has won by an act of simple justice, in sending back to her an over-payment of the Boxer indemnity

fund. It was a step toward winning the "Celestial Empire" by celestial means.

There is no peace unto the wicked; the way of peace they know not: but great peace have they who love God's law; they are kept in *perfect* peace whose minds are stayed on Him. "Peace I leave with you; my peace I give unto you," said the Prince of Peace. The angels sang of peace at his advent. The fruit of his Spirit is love and peace: to be carnally minded—filled with sense-thought—is discord and death; to be spiritually minded is peace and life. They who are out of self and in the Christ-mind are anxious for nothing; but in everything, by prayer and supplication with thanksgiving, let their requests be known unto God, and the peace of Wisdom, which excels that of mortal understanding, keeps their hearts and minds through the Christ within.

Let our thanks be unto God who thus giveth us the *peace of victory* through Christ in us, our only hope of glory.

Therefore acquaint now thyself with God, and be at peace—everlasting peace.

THE VICTORIES OF PEACE



IF peace hath her victories no less renowned than war, her greatest victory during this century, if not during the entire human era, is the proposal made by President Taft, and enthusiastically accepted by Earl Grey, that hereafter Great Britain and the United States shall refer all their disputes, even though supposed to involve national honor, to arbitration. This mutual pledge at once exalts England and America to the leadership in the peace movement of the world, and furnishes all the other nations of the earth a guiding principle which they will accept with an increasing favor and fervor until it is made a universal law.

The peace movement, we now realize, is nothing but the process of substituting law for war. Peace is the outcome of justice, justice of law, law of political organization. The world has already learned to substitute law for war *within* the nations, but *between* the nations force is still a perfectly legal and, in fact, the only final method for the settlement of disputes. In other words, the nations are in that state of civilization to-day where without a qualm they claim the right to settle their differences in a manner which they would actually put their own subjects to death for imitating.

At present, international law has reached the same stage of development as private law of the tenth century. At that time courts of justice existed side by side with the right of private vengeance. Now the Hague Court exists side by side with the right of self-redress or war. In order to make the Hague Court truly effective, there must be an agreement to resort to it. The proposed Anglo-American arbitration treaty of unlimited scope is the first great step in this direction. If ratified by our Senate—it is already ratified by the people of Great Britain and the people of America—it will henceforth abolish the “greatest scourge of mankind” between the two greatest nations of the world.

Not only that! Once this treaty is on the international statute-books, and as surely as daylight succeeds dawn, it will be followed by similar treaties between all the nations. Japan and France are said to be ready—even anxious—to negotiate similar treaties with the United States. Even hesitating Germany is considering whether she, too, shall not add her conclusive weight to the movement.

Thus the time is likely soon to come when several of the nations, having bound themselves each to each by eternal chains of peace, will be ready to take the next logical step, and negotiate a general treaty of arbitration among themselves. This to all intents and purposes would be a League of Peace. And it would inevitably

grow in power and prestige until all the nations of the world entered its concordant and prosperous circle. When that time shall come, and it cannot be so very far distant, we may "see golden days fruitful of golden deeds," and Tennyson's dream at last fulfilled of the Parliament of Man, the Federation of the World, and for the first time since the Prince of Peace died on Calvary to make men free we shall have peace on earth and good will to men.

First, the arbitration treaty between England and America; second, the League of Peace; third, the Federation of the World.—*McClure's Magazine*.

THE PRINCE OF PEACE

Fade, pomp of dreadful imagery,
 Wherewith mankind have deified
 Their hate, and selfishness, and pride!
 Let the scared dreamer wake to see
 The Christ of Nazareth at his side!

What doth that holy Guide require?
 No rite of pain, nor gift of blood,
 But man a kindly brotherhood,
 Looking, where duty is desire,
 To him, the beautiful and good.

Gone be the faithlessness of fear;
 And let the pitying heaven's sweet rain
 Wash out the altar's bloody stain;
 The law of Hatred disappear,
 The law of Love alone remain.

How fall the idols false and grim!
 And lo! their hideous wreck above,
 The emblems of the Lamb and Dove!
 Man turns from God; not God from him;
 And guilt, in suffering, whispers Love!

—*Whittier*.



BIBLE LESSONS

BY CHARLES FILLMORE

Lesson 8, August 20

JEREMIAH CAST INTO PRISON.—Jer. 37: 4-21.

4. Now Jeremiah came in and went out among the people; for they had not put him into prison.

5. And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that were besieging Jerusalem heard tidings of them, they brake up from Jerusalem.

6. Then came the word of Jehovah unto the prophet Jeremiah, saying,

7. Thus saith Jehovah, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire.

9. Thus saith Jehovah, Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.

10. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet would they rise up every man in his tent, and burn this city with fire.

11. And it came to pass that, when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12. Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people.

13. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying, Thou art falling away to the Chaldeans.

14. Then said Jeremiah, It is false; I am not falling away to the Chaldeans. But he hearkened not to him; so Irijah laid hold on Jeremiah, and brought him to the princes.

15. And the princes were wroth with Jeremiah, and smote

him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16. When Jeremiah was come into the dungeon-house, and into the cells, and Jeremiah had remained there many days;

17. Then Zedekiah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is. He said also, Thou shalt be delivered into the hand of the king of Babylon.

18. Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison?

19. Where now are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20. And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be presented before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21. Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

GOLDEN TEXT—*"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."*—Matt. 5: 11.

There is a wide demand for a book explaining the symbology of the Bible, and those who are asking for such a book are presuming that it can be written out so plainly that any one can take it, and without previous study interpret the deepest metaphysical writings of all the ages. Such a book may be written, but it will be as full of mystery as the Bible to those who are ignorant of the human mind and its relation to Divine Mind. When men learn the constituent parts of their souls, their bodies, and the Spirit, they will have no trouble in discerning the symbology of the Scriptures; but this understanding must first be attained.

Man is potentially the "image and likeness" of God, but not actually that "image and likeness" until he is

conscious of it. All spiritual development is to bring to consciousness that which already is. Involution is the creative work of God; evolution is the receptive work of man. The "children of Israel" are the thoughts that have been receptive to Spirit until a certain degree of consciousness has been attained, which remains in the soul as the true Ego through all its incarnations. It may be submerged again and again, but it is somewhere in the field of consciousness, and the possessor is a member of the Twelve Tribes of Israel, regardless of the race in which he lives from age to age.

The Chaldeans are the psychic thoughts that connect the individual soul with the soul of the earth and the heavenly bodies. They are not spiritual, but shine by borrowed light. The Babylonians are the mixed, confused thoughts of the material world. The Egyptians are thoughts pertaining to the subjective substance. The Assyrians are the destructive, undisciplined thoughts.

The *I Am* can make active and dominant in consciousness any thought realm it identifies itself with. When man evolves according to Divine Law he is careful to "watch and pray." He thus identifies himself with God and is righteous. When man grows lax in this identification he gradually falls into error and ignorance, until he is besieged on every side by unspiritual, oppressive conditions. This is the state in which this lesson portrays the "children of Israel."

Jeremiah the prophet is spiritual Faith. When ignorance and wickedness rule, it is bound in the dungeon of materiality. When the extremity is great and the usual mortal aids are powerless, then the Ego (king Zedekiah) turns to submerged Faith and asks the outcome.

Jeremiah is called the "sorrowful prophet," because he nearly always looked on the dark side and prophesied evil. When one's faith is pressed upon by thoughts of discouragement and condemnation, the Ego should deny the belief in material bondage and affirm the living sub-

stance of Spirit as the One Reality. King Zedekiah set Jeremiah free, and gave him daily a loaf of bread, which represents this denial and affirmation. Stimulate your faith in God by word and use. Faith is man's most marvelous faculty, and if you have it in the very smallest degree (a grain of mustard seed) you can remove mountains.

Lesson 9, August 27

JUDAH CARRIED CAPTIVE TO BABYLON.—

Jer. 39: 1-10.

1. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it;

2. In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city,

3. That all the princes of the king of Babylon came in, and sat in the middle gate, *to wit*, Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the rest of the princes of the king of Babylon.

4. And it came to pass that, when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, through the gate betwixt the two walls; and he went out toward the Arabah.

5. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath; and he gave judgment upon him.

6. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon.

8. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9. Then Nebuzaradan the captain of the guard carried away captive into Babylon the residue of the people that remained in the city, the deserters also that fell away to him, and the residue of the people that remained.

10. But Nebuzaradan the captain of the guard left of the

poor of the people, that had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

GOLDEN TEXT—“*Be sure your sin will find you out.*”—Num. 32: 23.

Zedekiah means *Jehovah is might*. He is the king of the Jews, the ruling Ego of the spiritual consciousness. This lesson illustrates the result of self-sufficiency and obstinacy in one who has attained a degree of spiritual dominion, but is not obedient to the Spirit of Truth. “He stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.”

The children of Israel represent one who has worshiped the true and only God and thereby established in consciousness a place of peace (Jerusalem), where he can undisturbed commune with the Spirit. But there is ever a tendency to formalism in religious worship, and Christians as well as pagans make graven images and fall down before them in adoration and supplication, forgetting that God is Spirit. The pomp and glory of religious worship in Christian churches was not instituted by Jesus Christ nor his disciples. History shows that the early Christians had few rites or ceremonies; these were incorporated from the pagans by crafty priests, who thought the end justified the means, and that by adopting the outer pageantry of semi-savagery they would add to the church. The end has been just what is depicted in this text—invasion from without, capture, death of spiritual life in nearly every related condition, and final removal from the inner peace (Jerusalem) to the outer confusion (Babylon).

True repentance should be cultivated by one who wants to make rapid spiritual progress. It is not the one who never sins that attains the kingdom first, but he who repents when he misses the mark. People who are such strict observers of the church laws that they never transgress will be beaten in the race for the kingdom, by sinners and harlots, according to the teaching of Jesus.

The repentant mind is always the receptive mind.

God loves to forgive sinners, and there is more joy in heaven over the return of the one lost sheep than the ninety and nine that remained in the fold.

Lesson 10, September 3

THE PRINCE OF PEACE.—Isa. 9: 1-7.

1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

GOLDEN TEXT—“*His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.*”—Isa. 9: 6.

To understand the metaphysical import of this lesson, it is necessary to know somewhat of the constitution of man. The Man-Idea is a living picture in the God-mind. This is the “image and likeness of God.” This picture is first cast in a thought of *substance*. “The Lord God formed man of the dust of the ground.” Then

life is breathed into it—"breathed into his nostrils the breath of life; and man became a living soul." But this living soul in its body of divine substance is not conscious of the inbreathing Spirit, the Lord God, until it has reached a certain perception. This is described by the prophet in the first verse of the lesson.

The breath of the Lord God, which became the soul of the man manifestation, includes all emotions and energies that move in and through the organism, and it is always designated as feminine. *Psyche* is the name of that subtle essence that flows in and out of the great heart center called in physiology the *solar plexus*. But she inhabits the whole organism, and it is through her that we send our thoughts to the various organs and members of the body. She is like a very sensitive mirror that makes a living form of every thought-image reflected into it. She has brains in every part of the body, and they think the thoughts she reflects into them. Zebulun is the brain at the pit of the stomach that presides over the chemistry of the organism, separating and apportioning to each part its share of the food. Naphtali is the brain in the back, whose office is to direct the elimination of certain watery elements from the blood. This presiding genius is called Strength, because it keeps up the positive tone of the circulating medium.

When we have been worshiping material things and filling our thoughts with worldly conditions to the exclusion of the spiritual, there is a deterioration of the soul quality. A gloom and dimness of the mind prevails, that "afflicts" (R. V.) Zebulun (stomach) and Naphtali (kidneys). This is accomplished through the "Sea," or nerve fluid, that is connected with the magnetic vibration (Galilee—"to whirl"). This was brought about by the sins of Ahaz (the Will), as described in II Kings 16: 1-8, II Chron. 28.

But error works its own destruction. The organism gets weak and the functions no longer do duty—the soul and body will separate unless something is done. What

is the saving element? It is through meditation—the thought of death. When man has time to think about God and himself, there dawns upon him a “great light.” We cannot describe how we see this light in the soul—spirit cannot be translated into sense—but we have the increasing joy and peace of that perception, and the battling thoughts of contention and antagonism, the warring confusion of error, all are purified by the fires of Divine life.

This “great light” is the open door that floods the soul and body with a power it has never before realized; there is a new birth—the Christ of God is beginning to form in man’s consciousness. This is the most wonderful experience that the soul can have. It is beyond all words. We can only exclaim, as this exalted force begins its descent into consciousness, “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace!”

This great opening of the soul to the Supreme Self has its degrees of initiation. We do not put on Christ at a single bound, nor does a single illumination put us in permanent unity with this “Father within me” of Jesus. It is a development from the first little ray of light and power, step by step. But “of the *increase* of his government and peace there shall be no end.”

Lesson 11, September 10

DANIEL AND HIS COMPANIONS.—Dan. 1: 8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king’s dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of

the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Rom. 14: 21.

To-day's subject is recommended by the International Committee as a "temperance lesson." Great stress is laid on the strength of character evinced by Daniel in abstaining from strong drink. No special mention is made of that other defilement, "the king's meat," except the statement that it referred to "grain, vegetables, herbs, opposed to flesh and more delicate food."

A very deep lesson in spiritual development is veiled in these material symbols, and if space permitted it could be drawn out so clearly that all might see it; but we shall confine ourselves to the single point—dominion over the appetite.

Spiritualization of the race concept of the body is absolutely necessary to one who would reach high attainments. The appetite is the open door to the body consciousness, consequently we who would obtain dominion over the "beasts of the field" which roam in this part of our domain, must use discretion in choosing the food upon which they exist. Each plane of consciousness requires a food suited to its realm. Formed or crystallized ideas require food of like character. The body is thought, formed, and requires bread; the mind is thought, formless, and requires ideas for its sustenance. Thus "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems quite reasonable that if we are choice of the thoughts and words we let into the mind, we should also be choice of the food we let into the body. Because some people have carried the food idea too far, and become fearful of everything they eat, is no reason why we should go to the other extreme and accept blindly the idea that it makes no difference what we eat or drink. It does make a difference, and the almost universally observed fact that those who grow more spiritual in thought grow less gross in appetite, proves that there is a demand for a higher grade of food. But the body will, in a measure, adapt itself for a time to any kind of food, when the thought is firmly held that "I eat all things set before me, asking no questions;" and food that has been distressing will be digested with ease. This is the result of the greater power and dominion which the mind exercises over the body, and not a proof that all food is good food for all people.

As we dwell in thought upon the higher aspects of life a new relation of things is set up in the organism and the more material foods will be refused naturally, if we listen to the intuitive guide within. Thus "Daniel purposed in his *heart* that he would not defile himself." When we purpose in the "heart," or spiritual center of consciousness, that we will be guided by the Spirit, we

find that there is a discriminating faculty quickened that causes us to refuse the "meat" of the king of the earth, which is mortal sense.

To those who do not believe that "plain living and high thinking" go together we recommend the ten days' trial proposed by Daniel: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." If you will adopt the same abstemious diet you can prove what is here stated: "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Lesson 12, September 17

DANIEL'S COMPANIONS IN THE FIERY FURNACE.—Dan. 3: 13-28.

13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?

16. Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter.

17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they

should heat the furnace seven times more than it was wont to be heated.

20. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21. Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.

26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire.

27. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them.

28. Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

GOLDEN TEXT—*"The Lord is my helper, and I will not fear what man shall do unto me."*—Heb. 13:6.

The Book of Daniel has always been presumed to be a history of events that actually occurred about 535 B. C., and written by Daniel himself at the time; but there are certain things in the book that make this quite improbable, and the theory most prevalent among scholars is

that it was not written earlier than 300 B. C., probably under the supervision of Antiochus Epiphanes, B. C. 168, and that it is not history, but an imaginative story based upon facts. This view is now generally accepted by biblical scholars of the orthodox church. Peloubet says: "Like the story of the Prodigal Son, or 'Ben Hur,' or 'Uncle Tom's Cabin,' it was written to impress great lessons of encouragement and hope upon the Jews during their terrible persecutions."

We go further than these and say that the Book of Daniel is a history of every soul in its struggle to free itself from sense. The Hebrew meaning of Shadrach is meekness; Meshach, love; Abed-nego, light; Nebuchadnezzar, accusing judgment; Babylon, confusion or mixture.

There are times when we find ourselves in the confusion of the sense consciousness, and its thoughts are so strong that they seem to have us in complete captivity. We have so taken up this sense state that we gradually accept its conditions, and like these three Hebrew children, become rulers in Babylon. We accept the testimony of sense in one thing after another, until Human Judgment (Nebuchadnezzar) sets up the "golden image" and demands that we fall down and worship it. Then it is that we come to ourselves and declare our loyalty to God instead of Mammon. But we are in the realm of "confusion," and it holds sway over us until we demonstrate out of it. This realm of mind worships *gold*, and unless you accept its commercial customs it will put you in the fiery furnace of persecution. But if you are true to the Highest and refuse to bow down to this idol of the world, and meet its fiery persecutions with meekness, love, and understanding, you will come out unscathed. The fourth man in the fiery furnace, "like the Son of God," is the realization of your I Am in its unity with God.

Then Human Judgment recognizes the power of the true God, who is Spirit, and who reinstates Meek-

ness, Love, and Understanding, with greater power than before.

THE SPIRIT OF PEACE

O Peace, thy touch is like moonlight!
Soft as plumage of angel's wings.
Thou hast touched my inmost being,
And my heart within me sings.

Enwrapped in thy soft, white mantle,
I feel no chast'ning rod;
But the rest and trust that closes
'Round the soul that dwells in God.

O Peace beyond understanding,
Thou fillest the far and near,
In wordless, soundless revealing
That the Spirit of Peace is here!
—*Gertrude L. Campbell, in "Truth in Song."*

If the American people ever get sense enough to put some of the millions which they now waste in battle ships into civic theaters, public galleries, the artistic adornment of state and national buildings, and the maintenance of orchestral and choral music, it will be infinitely better for the liberal arts than all the millionaire collectors of Christendom.—*Frank Crane.*

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simple, good life. Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it; to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—*Edward Howard Griggs.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

PEACE IN THE HOME

“Peace be to this house.”

This is the salutation that Jesus told the seventy to give to every house into which they should enter. If there was any one in the home who could receive the salutation, peace remained in that household; if there was none to receive, the blessing returned to the disciple.

Peace is received by the heart of the individual; from this it spreads throughout the household, and from the household it reaches the nation, and from the nation, the world. There will be no more war when peace has been established in the homes of mankind.

It may seem a large undertaking for one person to try to bring peace in a home. But it must be remembered that peace is already there, and the work of the awakened mind is only to recognize this. Recognition will set into responsiveness the spirit of peace that rests in the heart of every one; it will write “Peace” upon the walls and breathe it in the rooms; it will make every article of furniture add peace to the general atmosphere, and it will harmonize the food so that the family shall feed their bodies upon the idea of peace.

The peace treatment that Jesus Christ gave should be taken up by every one who finds a work to do along this line: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.” The peace of the world does not abide; it is an unrest in a seeking that is not satisfied short of the peace that inheres in Jesus Christ. The world’s peace is compromise; it shifts with the shifting events of time. The peace of Jesus Christ never departs, and it is never disturbed by

matters outside itself; for nothing outside itself is permitted to enter it.

God is peace, omnipresent peace. Continual recognition of this keeps peace in continual manifestation.

The center of peace held in a household will bring every member of the family to the manifestation of order, harmony, and that frictionless relation that characterizes the perfect life. The power of the peace word controls the winds and the waves in the physical realm; but the tides and courses of the mind must first be brought under its quieting influence. What is in the heart proceeds forth into the life. The Prince of Peace brings peace, and he exercises peace throughout his world.

The center of the home is the mother. The necessary part is that the mother have peace established in her mind. The mother's life, her thoughts, and her aspirations are embodied to great degree in the children. So the peace of the mother manifests in the child. It goes forth into the world through the child. It enters the school-room. It plays with the small associates of the child. It goes through the college years. It spreads through its youthful companions. It makes its way into the business world, and everywhere it is prince and king over the unrest that the world gives.

The mother is the inspiring principle of peace, and the father is the executive force. When these two are united in the purposes of peace a steady radiation goes out from the home, that touches homes and conditions everywhere. The business world that the father contacts takes on a more stable code of laws. The civic empire feels the equilibrium of the spiritual law, and responds in a greater degree of composure. "The work of righteousness shall be peace."

To the mother who sees her home in confusion we would appeal: Oh, mother! can you not see that since the coming of universal peace depends upon your receptivity to the message, "Peace be to this house," you are to throw open wide your doors to this heavenly mes-

senger? "But how am I to do this?" inquires the tired wife and mother, who is beset with the duties and cares that seem to demand all the time and energy one home-keeper has to give. How? Why, just thrust aside for one little moment the pressure of the outside things, and say to yourself, Peace, peace, peace! Repeat this until the strain is slackened and you are able to hear the sweet inner voice saying, "My peace I give unto you. Let not your heart be troubled."

This self-treatment will clear the mind of confusion and you will begin to see that the disorder is in the mind rather than in the situation. Perceiving this, you will know that you must keep your mind in a state of peace and order as a necessary condition to peace and order in the household. If you want to make your home a radiating center of peace you must go about it in a faithful, intelligent way.

One mother demonstrated this by establishing in her home what she called a "Chamber of Peace." She selected a room to which she retired every day at a given time. It was understood by the family that she was not to be disturbed in this retreat, and they arranged their demands accordingly. This was "mother's time," and it came to be looked upon as an almost sacred season. It was an orderly discipline for the whole household. The children, unconsciously becoming a part of this poise and peace, lowered their voices and modified their games. If perchance one raised the voice or created disturbance, the others would remind, in some gentle way, that it was mother's peace hour. That was enough; calm would follow.

It may take a little time to work out the peace idea; but any mother who takes it up and follows it faithfully every day will find a change coming to her household. A responsive orderliness will appear in her family and affairs. It is the home that must eventually usher in the millennium of peace. May every home-keeper hereafter realize that the scepter of peace is in her hand!

"The peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"BE HUMBLE"

ROSALIE TASKETT



IN the May number of the ever-helpful *Wee Wisdom* magazine we are given a little study in the language of flowers, and underneath the picture of the daisy is the message above—"Be Humble."

How appealing and how timely is the message of the daisy! How needful for every one, and especially for mothers who seek wisdom for the daily guidance of their little ones!

In the study of Christ's ministry we find one lesson which he sought again and again to impress on his hearers—the lesson of humility. "He who serves is greater than he who sitteth at meat," said the Master. And "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Over and over again did the Christ repeat this, the message of the daisy—"Be humble." It was one of the foundation truths of all his teaching. When we look to-day upon congregations or multitudes of his followers, we seldom observe any evidence of that lowliness of spirit which he taught. It is true that in times of great calamity and distress the soul's innate nobleness leaps

to the surface, manifesting this humility, this desire to serve, this coming to minister to others at any cost—even a willingness to give life itself as a ransom for many. But in ordinary, uneventful times humility is not evident. Our children do not see or hear much of this virtue which the Lord thought needful to preach again and again. The beauty and grandeur of service, so strongly dwelt on in the New Testament, might be more especially emphasized in the home. In our relations with each other and with our hired help, when we have any, we may find ample opportunity for the exercise of humility, demonstrating to the little ones in the home that we believe in this oft-reiterated lesson from the Master. Often when hired help do the work of the house, the children grow up with an idea that service is degrading, and even learn to hold the name of “servant” in some degree of contempt—until their eyes are opened to see that God is the greatest of all servants; that he who made and rules the universe also serves it continually.

When mothers do the general work in their own homes, the little ones are able to come nearer the truth. They learn of the beauty of service from the fact that mother serves. This might well compensate the devoted mother, who would have her children discern truth and learn wisdom, for all the steps her weary feet may take in performing her daily duties.

Even Jesus was not the first to proclaim this message on earth. For God has proclaimed it through the seers of all ages. Solomon said, “By humility and the fear of the Lord are riches, and honor, and life.” Riches and honor and life! Just what every one wants; and it would seem that Solomon had pointed out an easy way of acquiring them. But true humility of soul we need to evolve. And to the mother in the home among her little ones humility is needed, not only to enable her to see clearly and without bias any problem which arises, but also to make it possible for her to meet her child on

his own ground. With this virtue she can be more truly his companion, sympathizing with him in all the ways he has to tread. From the exercise of humility among our little ones, we will find springing up a greater share of honor to ourselves and obedience to our wishes than could be commanded by any degree of self-exaltation. True humility is ever recognized as the expression of the noblest type of character; and a child, constantly alert and ready to perceive and enjoy the good, is not slow in appreciating this and bowing his spirit before it.

The daisy says, "Be humble." "By humility and the fear of the Lord are riches, and honor, and life."

MOTHER-TALKS

No. 5, Part II—GROWING UP

CLARA ENGLISH



NOW listen. There is something in you which is more than Betty, more than the unfolding woman self. You know what it is, because we talk often of that wonderful secret. Yes, it is the God self. Because you are God's child, his own consciousness is folded up within you. And his own spirit moves in you to stir that consciousness, to awaken it, so that you may see and know yourself as his own image. The bud becomes a rose, because that is flower nature. The girl becomes a woman, the boy a man, because that is what we call "human nature." But the rose can never grow into anything more than a rose. Only that which God made like himself, only that to which he gives his own nature, can know him or know itself. Only God's child can grow, and grow, until he wakes up in the perfect likeness of the great Father-Mother.

We are all God's children; but how many do you see that are grown up? Not one. Now there's nothing wrong with an unfolded bud, is there? nothing wrong

with the unthinking baby, or with the one just beginning to take notice and making mistakes. The bud and the child have not yet fully waked up—that's all. But there *would* be something wrong if the bud, or the child, did not grow. You like to be carried in daddy's arms over rough and slippery places, but you would not like to think you would never be big enough to walk over them yourself. And daddy loves to carry you; but he wouldn't want you to be a little, helpless daughter always. Our Father God loves and watches tenderly over the babes of his family, but he wants all his child souls to grow big and strong, so that they may help themselves and others. You will understand some day that the age—the awakensness—of a soul does not depend upon the number of years it has been in this world. We see many so-called grown-up, even old, men and women who are still very young souls.

All people, when they think about it, want to grow; want to wake up to a knowledge of who and what they are. Everybody feels the stir and push of the God within, but not everybody knows that it is God. That is part of the great secret, and before we can know it we must let him speak to us; we must listen to the inner voice. At first, looking outside of us, we see ourselves as bodies, and say, "This particular body is I; that particular body is you." To do so is human nature. There is nothing wrong about human nature. There is nothing wrong with any part of God's creation—nothing wrong with its unfolding. But who wants to stay ignorant and unawake always? There *would* be something wrong if we did not get away from that very small and unsatisfactory view of the "I." And because there is within us a higher nature than the human, we find ourselves after a while looking within and seeing—what? Yes, God; the divine nature. We become conscious of something more than the body self, or even the soul self.

To each of his children God gives, as we have seen, power to think and to know. Therefore we can help

in making ourselves grow. We can help him also in making flowers and other things grow. The rose can't do that, can it? No, only people. We, God's sons and daughters, are rulers over all the earth, don't you see? When we learn to *know* this truth, when we wake up to our God nature, we shall discover that the "I"—God's I—is master of everything. If we use our thinking, choosing power in the right way we work *with* God to press out more and more of what we really are as his thought—more and more of the wonderful, splendid self, the God-made picture. What kind of thoughts must we think? Yes, true thoughts, God-thoughts. We must say, "I am more than what I see, more than the self I now know; I am good, I am well, I am rich, I am happy." To say we, or others, are sick or "bad," or anything God's likeness is not and cannot be, is to hide from ourselves the real "I," to hinder our own growth, our own waking.

When you are asleep you dream, don't you? Sometimes the dream is pleasant, sometimes very unpleasant. Likewise this inner self, this thinking, choosing Betty, dreams while sleeping. But that is another story.

Of all the men and women ever in this world only one has grown up to be a perfect Son; only one has become fully conscious of the "I"; only one so like the Father that he could say, "When you have seen me you have seen the Father." Yes, you know—it is Jesus. And he shows *us* how to grow, how to wake up to our real selves. You know how he loves little children. You remember his kind and tender words about them. And he tells us that if we would belong to the kingdom of heaven we must be *like* little children. That means we must all want to grow up, must be willing to learn, willing to know ourselves as God knows us, not only just in part; willing to see the "I" as God sees it—always good and perfect, his own finished image. I am glad we write *I* with a capital letter, aren't you?

THE STORY OF LIFE

LIDA H. HARDY

[In the following article the writer has beautifully brought out the information that every child demands at some time. One of the surest and earliest questions in the mind is, "What is this body, and how did it come?" The child that is repulsed by the mother when it broaches this query will get the information somewhere, oftentimes through a vulgar or corrupted version that sickens and repulses a sensitive nature. No part of a mother's duties are more imperative than that she forestall these evil communications, even going to the extent of telling the child enough in advance of questionings to make it feel that the mother is the one to go to in all these matters. To forbid a child discussing these subjects is like shutting a window to prohibit the blowing of the wind: the mother will hear no more of the talk, and what was her sacred privilege of explanation and setting forth in the beauty of purity will be given in a combination of ignorance, curiosity, and impurity of thought. It is our good fortune to know this wise mother and the influence for sweet womanliness that her confidential teachings are having in the lives of her daughters. —ED.]

(An actual conversation which took place between a conscientious mother and her five-year-old daughter.)



AMMA, didn't I be here one time?"

"You came to papa and mamma into this home about five years ago; and ever since, you have made it so cheery and bright that we cannot understand how we ever could have been happy without you."

"Where was I when I came?"

"Right up in mamma's room."

"How big was I?"

"About as large as your big dolly. Would you like to hear the story of your coming?"

"That's just what I *do* want to hear."

"All right. I shall be so glad to tell it to you. We'll have it for our very own story—yours and mine—because it's too sweet for any one to talk about except a little child and a mamma. So we'll not talk about it to any one else; but whenever we want to, you and

mamma can have the same dear story over again. Why do you think this is such a sweet story?"

"'Cause I love you and papa so bad, and 'cause you love me so bad."

"Yes, that's just the very reason. And now you're all ready for the story and I'm all ready to begin:

"About a year before you came to this home, the dear God made me know that you were coming. This news made me very, very happy, and after that I thought about you every day until you were here. I thought about how kind and loving you would be and how you would make the world better after you came. Just as before, I would be about my work, but 'way down deep in my heart was the thought that a dear precious baby was on the way to our house for me to take care of.

"When I was a young lady I used to teach little boys and girls at school. A dear little girl who came, had on the side of her face a large dark patch, like a brown scar. Some one told me that the mother had been frightened before the little girl was born, and that *that* had made the scar come on her baby's face.

"I knew a boy who would take things that didn't belong to him. He would even stay around the grocery store and snatch nickels from the drawer when no one was looking. The little boy's mamma said that before the boy was born she used to take money from his papa's pocket, because she needed it. She did not think that that very thing would make her child take what did not belong to him, or she never would have done it. A good man by the name of Riddell knew the boy when he was a little older, and helped him out of this bad habit by telling him the truth—that God is our Father and that we are like him, and that we want to mind his laws and do those things that are pleasing to him.

"Before you came I remembered about the little girl with the scar and the little boy who took the nickels, and I thought: 'If wrong thoughts can do such bad work, what can truth thoughts do? When I saw a flower bloom,

or a chicken or kitten, I noticed that they were all just like their papa and mamma; so I said to your papa, 'We must be just what we want our baby to be.' Many times I would think of the pure, holy Child who was sent into the world as a pattern for every child. Then I would think of the dear mother Mary, and how she kept only pure and beautiful thoughts in her heart before the baby Jesus was born. I used to think about you too, in the sweet summer days, as I sat out in the arbor making your little dresses and skirts. As I sewed away I would think all the time of the true child that was being formed near my heart, and I asked the dear God to keep our thoughts (yours and mine) as pure and white as the pretty things I was making for you to wear.

"As my fingers flew, our hearts would sing
A tune so pure and bright,
That your baby soul was happy and glad,
And pure as the garments white."

"Did I live by your heart, 'way inside of you?"

"Yes."

"Did I run around and play?"

"Why, no. You were first like a tiny egg that was placed near my warm heart, so I could eat for you and breathe for you until you were large enough to come out into the world.

"Every day your dear papa and I would think about the happy days when you could have your little dresses on and we could hold and 'Bye-bye' you."

"How did I get out of the little warm heart-house?"

"Just at the time the dear God wanted you to come, he opened from my body a beautiful door which he had made on purpose for you to come through."

"My, but wasn't I glad it was time for me to come! I think I would be awful warm in the little heart-house, 'thout any grass and flowers and birds, and not any swing to swing in."

"Oh, you were too little for those things. Everything was just as God wanted it for *that* time. Yes, indeed, you *were* glad when the time came for you to come;

and so were papa and I glad; we just wanted to be near you and look at you all the time. As soon as papa went down town he bought for you and me the sweetest and loveliest roses he could find, because more than anything else they were like the heavenly love you had brought into our home."

"What did I do when I came?"

"You just made a noise like a sweet little song, and then went to sleep. While you slept, the good, kind God sent to mamma's breasts just the very kind of food that you would need to make you grow and be strong. When you woke up you were very hungry. You never had had anything to eat, and had never known how to get it. All the time, though, there was 'the little know' in you which told you how to take hold of my breast; and just as soon as you did that, the food which God had put there for you, came hurrying right away to your baby lips. You were hungry, but you never could have used the food that God had made ready for you, if you had not let 'the little know' in you show you how to take hold.

"Later you will learn through this the beautiful lesson, that God has made ready for all his children every good thing that can be thought of, and that if we mind him by letting 'the little know' take hold, all the good that we want will come hurrying to us, and we may have all that we can use."

"Mamma, I'm so glad you're a Truth lady, so you could tell me about 'the little know,' and about me when I was tiny. When I get a big Truth lady *I'll* be nice like I want my little girls and boys to be, and I'll tell them about 'the little know.' "

"Try, O mother, to bring truth in its faintest prophecy near to your child, and it shall be to him a well-spring of peace and joy."—*Froebel*.

When a man's ways please the Lord he maketh even his enemies to be at peace with him.

And the fruit of righteousness is sown in peace of them that make peace.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, although they may be separated by thousands of miles; and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY

Unity Building, 913 Tracy Ave.,
Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1911

Held daily at 9 p. m.

*Glory to God in the Highest, Peace on Earth, Good Will
Toward Men*

PROSPERITY THOUGHT

August 20 to September 20, 1911

Held daily at 12 m.

*In the Stillness and Peace of Divine Mind I Realize the
Inexhaustible Source of Supply.*

CONSECRATION AND DISCIPLINE

EDNA L. CARTER



IN the old orthodox literature "consecration" figures largely. It is a beautiful, blessed word, and one could wish that in the new order it might oftener fall upon his ear. If to the devotion which characterizes the word in the old thought, we add the new understanding, we shall have a word of great power, and a subject that is well worth the prayerful meditation of all who would fulfill the Divine Law.

To consecrate is to set apart. Man's consecration of himself to God is a mental process, having two steps which we recognize as denial and affirmation—letting go, laying hold. That which we are to let go is a state of consciousness Scripturally named "the carnal mind." That upon which we are to lay hold is the Truth. It will establish us in the new consciousness of the Spirit.

Consecration is a complete surrender of one's self to God, not as a religious act in which one may take

spiritual pride, but as the one right and natural thing to do. It is the only way to fulfill the law of one's being. A great joy comes to those who take this step, and those who have not taken it cannot know this joy until they too make a definite covenant with God and dedicate themselves to him in loving obedience.

After the covenant is made it must be fulfilled in the daily living, and that is where the discipline comes in. Remembering that consecration is a mental process, and that the mind has long been allowed to think along lines that are not true, it can be readily seen that man has indeed something to do in working out his salvation. God's part of the covenant is that he will guide and direct all the thoughts in righteousness, and man's part is to watch for the guidance and follow it absolutely. If the covenant is broken it is always man who breaks it, and not God. Those who realize this do not reproach God, saying, "I have always done what is right and I do not see why I should suffer so;" or "My friend is so good, and yet he suffers—it must be God's will." Nothing but the wholeness and peace and joy of Spirit is God's will. It is a lazy way we have of getting around our problems, to accuse God instead of facing our lessons, gladly accepting our discipline, and overcoming our weaknesses. When God says "This is the way, walk ye in it," there is nothing to do but walk, and we only make the way longer and harder by pulling back.

This carnal mind which is to be overcome through consecration to God has three phases, and these are called in the New Testament, "the world, the flesh, and the devil." All of these are contrary to Spirit, and if the mind is allowed to follow after them the covenant with God is broken. But the mercy of the Lord is from everlasting to everlasting, and his love and pity and patience and long-suffering come in here and help man to keep the covenant. When he strays or falls by the way, the Lord withholds not his tender mercies, but in his great love forgives and restores, if only the man so wills.

The will of God concerning man's relation to the world is shown in these texts:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

"That which is highly esteemed among men is abomination in the sight of God."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There is no compromise here, and we should be glad there is none. In the world, one man tries to keep up with another, and that one with another just ahead, until everybody is in a mad race after something, nobody knows what. All the time the Spirit is calling us to come apart from it all and rest in the green pastures and walk by the still waters. These pastures and waters are in our own consciousness, and we may know their peace whenever we will. Some who are weary of the world's strife look forward to death as their deliverer; but there is no deliverer but the Truth. Truth is omnipresent. When Jesus prayed for those who followed the Truth he said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This desire to go to a far-away heaven is just another lazy way we have of trying to get around the discipline necessary to bring forth in us the Divine perfection.

"We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh." "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Here is a call for another kind of discipline. The world is a form of temptation that comes from without; the flesh tempts from impulses within. All who present their bodies a living sacrifice unto God must discipline themselves in all the demands of the flesh and take their dominion. Here again it is sometimes easier to give up and let the appetite have rein than it is to exercise judgment in the choice of foods and select those most fitting for a spiritual-minded man. "Watch and pray lest ye enter into temptation" is but a kindly warning that in all of our living we need to train ourselves to conform to the righteousness and justice and mercy of our God.

The devil, or adversary, is our own personal consciousness, and is the most subtle form of temptation we have to meet. But if we are true to our covenant, and accept gladly all the discipline necessary to demonstrate freedom from personality, we shall be saved from even that. The Helper in all this overcoming is Jesus Christ, and he is "able to save to the uttermost all them that come unto God by him."

The practical value of an education is not in the amount of knowledge stored up, but in the mental discipline to be gained in the school course. Young men and women will make many sacrifices for the privilege of placing themselves in position to receive this mental discipline. When a thoughtless boy refuses his chance to train his mind in orderly ways along definite lines of thought, his friends all recognize that he is neglecting an opportunity. Of far more value is this spiritual discipline which God offers to all who will give themselves to him and just come and go to school to him "as obedient children, not fashioning themselves according to the former lusts in their ignorance." He promises a good education; one that will make his children masters of every condition, give them freedom from every form of evil and suffering, and fit them to reign as sons and daughters of the Almighty.

Consecration is the only way to peace. To all who

will covenant with God to be all his own, to be true to him in all things, and then will fulfill the covenant in glad obedience in every day's discipline, keeping not back part of the price, God says:

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

• "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

The Word of the Lord here given illustrates the power and the satisfaction of the overcomer. An overcomer is one who takes the right attitude toward his discipline and profits by it all. "The evil beasts" are sense appetites and passions which occasion much of the overcomer's discipline; and when he demonstrates his dominion and mastery, then freedom and peace and plenty come to him.

This individual work on the part of consecrated ones shall bless the whole earth, and it is through them that all the promises and prophecies of universal peace are to be fulfilled.

The larger vision we have of the great work which the Spirit is doing for our race and the earth, the better able we shall be to take our place in his plan, and the more patience and joy we shall have in our daily overcoming. "He is in the way of life that keepeth instruction."

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

**Glory to God in
the highest, peace
on earth, Good
will toward men.**

From UNITY for August, 1911, Kansas City, Mo.

EXTRACTS

From Letters Written to Students and Patients by the
Society of Silent Unity

You will find yourself more successful if you will give attention to all the little courtesies that are due your friends, such as prompt little notes of acknowledgment for favors received. If you cultivate the habit of doing your part in keeping everything in your world running smoothly, your employer will find you valuable in looking after the details of the work he intrusts to you, and you will be advanced, while the one who has fallen into the habit of letting things go at loose ends may wonder why promotion does not come to him.

* * * *

The true realm of life is the realm of ideas. The sense and psychic realms are misleading, unless we recognize them as shadows of the real. In order to hold these shadow realms to their proper secondary places in life we have to keep strictly in the world of ideas. The ruling power within—the Christ—keeps all the lesser forces in subjection. It is the office of the Christ to exercise power over forms and to keep them under dominion, that they may not dispute the authority of the one supreme, all-knowing Spirit. Unless we rule the sense and psychic forces they will rule us, and that state is like one which might exist if an inventor sought advice from his inventions.

* * * *

The nerves of your body know only the ideas that you send over them in the nature of thoughts. When you make your mental messages to be those of peace and harmony, health and wholeness, your nerves take up those ideas, and the thought of weakness or disorder is banished. Back of all nerves is free, unhampered, harmonious Spirit. When you become centered in this idea your messages to your body are changed from sickness

into health, and your nerves are made new by the new state of consciousness that you have come into.

* * * *

Your mental attitude, now that you have done all that seems best for you to do, is to be still and witness the salvation of the Lord. You doubtless fully know that this stillness in the place of the Most High is not mental torpor, but a quiet intensity that neither affirms nor denies in words, but holds itself in an equipoise of spiritual security. You have done your part; your true word has gone forth. Now rest at the center, and say, "It is well; thy work is sure; I am satisfied." Do not argue with any one, nor discuss the matters which you have submitted to the Spirit; simply say, "All is well; it is finished."

Do not for a moment doubt but what all will be done for the best, even if appearances belie it. The Father is always with you and fully conscious of all that is going on in your mind and affairs. Your attitude toward him decides whether or not his power will be made manifest. Then make yourself his outlet into your world and all the world about you, by trusting him utterly, and looking to him only for assistance.

Many faithful people struggle very much more than is necessary, because they think that the work devolves upon them in demonstration. This is a hard, limited way to look at it, and brings meager results. After one has faithfully invoked the aid of the Father, either in prayer or silent affirmations, and feels that there has been a movement of the mental waters, the soul should rest in the consciousness that so far as it is concerned the thing desired is at hand. In every case the Father does the work; we simply give form and direction to the Spirit power by our word or mental attitude. Be assured of this—that the Omnipresent Light knows every detail of your troubles, but is powerless to help you unless you make the proper spiritual connection. It rests with you!

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

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"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

This Scripture is being fulfilled in the work of the Society of Silent Unity, and we are especially grateful to the dear thoughtful friends who are so generously sustaining our temporal needs with their free-will offerings.

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With Him Is Plenteous Redemption

The Bible clearly teaches that all of the suffering of every kind that men experience is the result of sin, or missing the mark of the Christ perfection. The promised redemption from sin logically includes all its effects, and healing and peace and plenty follow wherever they are accepted as part of the redemptive work of the Spirit. The following letters have come to us from correspondents who have taken God at his word and proved that "with him is plenteous redemption."

Exeter, N. H.—I asked treatment of you the 12th of April for what the doctor said was a tumor. Now it is all gone without the knife, for which I am praising the Lord. We are rejoicing very much.—*D. R. B.*

Arvada, Colo.—I wrote you some time ago about my little niece's eyes. She was blind for several months, when all of a sudden she opened her eyes and can see nearly as good as before. Physicians said she would never see again. There was a scum over the sight and the lids seemed to be paralyzed.—*E. V. C.*

Aurora, Ont., Can.—I am entirely well. Less than one year ago I was on the brink of the grave, and friends who saw me then and see me now simply marvel at the change; but the Word of God is truly powerful, and I thank him from the

bottom of my heart. My business matters are greatly improved. Big things which seemed almost sure to give me a great amount of trouble, and perhaps business destruction, have been met and arranged, and in the most wonderful ways that I never dreamed of.—*J. A. M.*

Salt Lake City, Utah.—I desire to thank you most sincerely for the speedy help you brought to me. When my daughter sent the telegram I was indeed very low. I am again enjoying good health. Please discontinue the treatments for which the message was sent. My heart is full of gratitude.—*Mrs. A. E. C.*

East Columbus, Ind.—The eczema for which you treated my little daughter is all gone, thanks to God and you. I had doctored her eczema myself, and with two doctors, for over two months, but it only got worse till I called on you for aid.—*Mrs. E. R. A.*

South Brisbane, Queensland, Australia.—I write first for Mr. N., for he has cried with joy at the gratitude he feels for your love and treatment. He is immensely better this morning—June 7th. We cabled you last Friday at five p. m., and Saturday morning he was greatly improved, escaping entirely the morning paroxysm. He was given up by the doctor. He repeats the words you sent him many times each day, and has come into the realization of their meaning. Mr. N. is very happy to-day, praising God. We owe you much for your prayers for our dear son. He is drawn to your little magazine. Gratitude of the nobler sort has always been yours, dear Unity.—*K. B. N.*

Pittsburg, Pa.—I telegraphed you for treatment for my daughter's eyes on the 15th. Her suffering was intense. She had an important engagement to appear before hundreds of people the next day. During the rehearsal she could not keep her handkerchief from her eyes. I sent a telegram at night, and the next morning all pain was gone, as well as the swelling and inflammation. We both praise God and bless the day we found such friends in truth.—*Mrs. A. W. W.*

Thompson Station, Tenn.—When I wrote you a little more than two months ago asking help for rheumatism, I could not swing my arms around, and only with great pain and difficulty could fasten my clothes. Now that is all gone. All day long I go about my household tasks praising His holy name, and give heartfelt thanks to you. Nothing has ever done me so much good as the thoughts from Unity.—*Mrs. J. M. W.*

Woodville, Wash.—I have improved wonderfully. My right hand was paralyzed so badly that I had to get my hus-

band to write for me then. But I thank the Lord that I am writing this letter myself. And I can walk—the first time since last October.—*Mrs. H. M.*

New Haven, Conn.—About two weeks ago my mother wired you of my illness. It seemed to us that I must have congestion of the brain, so great was my suffering. Each day following the sending of the telegram I grew a little easier, and now the pain is gone. It was wonderful. My husband, whom you are treating for tuberculosis of the lungs, writes me this morning that he feels stronger and can ride out a little each day. I can't express in words the joy and relief his words brought to me.—*Mrs. R. A.*

North Girard, Pa.—First I must tell you the good news about Mr. J. You remember I asked you to help him, and I carried out your instructions at this end of the line. He is well and working; is looking the best I ever saw him. All who speak of it, call it a miracle. I never knew such a sick person to recover. I send you my most sincere thanks for the good that you have done.—*C. C.*

Berkeley, Cal.—My lame back is cured, after twenty years of suffering. A few days after writing you for help, I realized that the pain had disappeared, and I have been thanking God and rejoicing ever since. I thank you again and again.—*C. E. T.*

Rochelle, Ill.—I am thoroughly cleansed, and you may discontinue treatments. Your help came to me so soon after sending the telegram. My pain was gone in such a short time that it seemed wonderful. It was surely the work of the Spirit. I am full of praise and thanksgiving.—*Mrs. E. P.*

Nussdorf, Baden, Germany.—You may not know how often you have helped me; how often my thoughts called on you for strength, understanding, suggestion and power from the Divine Source you have opened. More than once, when drawing from that Source, it seemed to me lack of honesty and loyalty that I did not immediately acknowledge the help I received from you. Let me do it now, with deep gratitude. It is simply wonderful how strong your leaflets counteract the manifestations of error.—*J. T.*

Muscatine, Iowa.—I wrote you more than a week ago about a spot that had come into my eye. It cleared up in a few days, the nerves became more steady, and I finished my school work last week with very little difficulty. I thank you for the help.—*G. H.*

Peoria, Ill.—God is blessing me in many ways, and I thank you heartily for your dear help. The little one for whom I wired you for treatment is entirely well of her frightful burns.

It seems a miracle to the parents, friends, and two physicians. The latter predicted her death many times, and said if she lived she would be a cripple for life. I am happy to say that she walks as well as before the burns; needed no grafting of new skin, as the doctor said she would, and is gaining strength every day.—*F. R.*

Seneca Falls, N. Y.—I can write and see to read without glasses unless the print is too fine. It is a mystery to my friends, as my eyes were considered incurable. My doctor did not oppose me when I decided to quit drugs.—*R. A. B.*

Sacramento, Cal.—I have just heard from both of my friends, and they are improving. Mrs. S. says the goiter is getting smaller and the distressing cough all gone. The power of the indwelling Spirit of God is just what I have been hungering and thirsting for all my life.—*Mrs. F. S.*

San Francisco, Cal.—I am writing this without using glasses, which I have worn for fifteen years or more. I have much indeed to be thankful for. "Praise the Lord, O my soul, and forget not all his benefits."—*Mrs. L. G.*

Baltimore, Md.—I am very grateful for your help. I felt your response at 12:30 the day you received my telegram. It was very beautiful and helpful. I am now entirely well.—*A. F. J.*

Crystal Falls, Texas.—I lift my heart in thankfulness to God and appreciation to you for my improvement in health. I have no more fever, pain in chest all gone, my strength gaining rapidly every day. My lung is about restored, and I am pleased to know that it is the Father's good pleasure that I demonstrate perfect health.—*M. C. T.*

St. Louis, Mo.—I am fairly amazed that I am so much improved physically and spiritually since writing you. Your precious words sank deep into my heart, and filled it to overflowing with loving gratitude to you dear ones and the Christ within. Surely I must "have touched the hem of his garment," for things look so different. I can sleep now, and pain seems to have found wings. I cannot praise God enough.—*F. R.*

Fort Smith, Ark.—My eyes do not give me any trouble now. They are entirely restored. I appreciate your kindness.—*Mrs. A. F. M.*

Nevada, Mo.—Wrote you last Thursday that I was suffering from a large swelling back of my ear, and had, previous to that, been suffering from deafness caused by abscesses. The swelling has entirely disappeared, and I can now hear as well as ever.—*G. E.*

Forest Grove, Oreg.—I am so glad to tell you that Mr. H.

is well again. During the last month he has been gaining flesh. He eats heartily and enjoys his food, and has no feeling of indigestion as formerly. Our friends all tell him that he looks as well as he ever did. We are so thankful to God for delivering him. I feel so rich in the possession of all that literature you sent me to distribute.—*F. E. H.*

St. Helena, Cal.—Mother and myself are better. In my mother's case it is wonderful. Her eye is not only better, but her sight is greatly improved. We are both very greatly pleased at the result.—*F. M. P.*

Seattle, Wash.—Mrs. M., whom you are treating, is doing finely. She did not have to go to the hospital and have an operation. You may discontinue treatments. I thank you so much.—*Mrs. E. F.*

Sacramento, Cal.—I am up again, and feel stronger every day. Surely I was helped before your letter reached me, as I commenced sleeping right away. I was in bed five weeks, and mother and husband don't understand how it was done without medicine.—*A. V. B.*

Westport, Conn.—My eyes are so much better, that I can thread a fine needle. I wish you could see the astonishment of the ladies who were with me when the oculist pronounced my doom. I proved to them that he knew nothing about it. My heart is full of love and gratitude.—*H. A.*

Agra, Okla.—My hand is so near well that you may quit treating it. The awfulness has all disappeared. There was no blood poison or amputation. L. is still improving.—*R. F.*

Salina, Kans.—Since I wrote you about my eyes I have not had my glasses on, and I had worn them ten years. I am so thankful.—*Mrs. L. S.*

Nashville, Tenn.—Your prayers have been of wonderful value to me. I am no longer ill, but a strong girl again. I have fully demonstrated the truth in that line.—*Miss A. K.*

Fort Dodge, Kans.—I wish to express my heartfelt gratitude for the great benefit I have received in the last thirty days. When I wrote to you I was taking six different kinds of medicine, and the pain was not getting any better. I am taking no medicine now, and am getting better. I am improving right along. If I could see you and talk to you, you would better understand what it is to be comfortable for the first time in a dozen years.—*Mrs. J. H. O.*

Ottumwa, Iowa.—I am just doing splendidly—full of hope and courage. I am improving right along, with nothing to worry about, and my stomach is all right. I am proclaiming my freedom and am making wonderful strides. I know you

will rejoice with me. I am beginning to feel and act—freedom.—*L. K.*

Waterloo, Iowa.—I am glad to report that in the two weeks since my last report I am so much benefited that I am able to put in a full day in the office instead of in bed, as it was a month ago. The general condition is manifesting more and more each day the Infinite harmony and health. The improvement is remarkable to all who know the conditions now and then.—*F. M. S.*

St. Louis, Mo.—I telegraphed you for treatments for my husband a few days ago. He is very much improved. I also asked for treatment for myself for an abscess, and I received almost instant relief, praise God. My son is improved also, for which I am grateful.—*C. M. B.*

South Bend, Ind.—My son is cured of the asthma; has not felt it since my first letter to you in February. I thank God.—*J. K. R.*

Atchison, Kans.—I am thankful to say that my feet are well and strong.—*W. A. G.*

Dallas, Texas.—A few days ago a poisonous insect bit me on the little finger of the left hand. It caused much pain, and to-day the finger began to swell, extending to the wrist. I commanded, "Be thou healed!" and repeated your kind statements; and now, an hour later, the swelling is gone, pain hardly noticeable, and instead of going home as I at first decided to do, owing to my hand being numb, I am still at work and praising God.—*B. C. B.*

Seattle, Wash.—Twenty minutes after wiring you for treatment of my son's broken arm, the pain was relieved and he was resting easily. He has had little or no pain since.—*Mrs. L. E. D.*

Los Angeles, Cal.—My husband went Sunday to see our son, and found him much improved. He is perfectly sane and free from pain. I am so thankful for what has been done.—*Mrs. E. E. W.*

Santa Cruz, Cal.—I wrote you my letter, after sending you the telegram to treat my brother-in-law for typhoid fever. We were in Carmel at the time, and next day, on our way back to Santa Cruz, stopped in Watsonville to see how he was. My sister met us at the door with the most smiling face, and asked us in to see the invalid, who was sitting up in the parlor and looking quite well. It had only been two days since one of the best doctors in the state had said he had typhoid and would be in bed three weeks. After I telegraphed you his fever left him, and both the nurse and doctor were astounded to find him

able to sit up to-day. My sister seemed a new woman, and she was so grateful that she wanted me to write you immediately and give her thanks, as she was too full of gratitude to express it for a while.—*A. G. H.*

Seattle, Wash.—I wrote you some days ago, asking you to treat my face, which was broken out, caused by a skin trouble. It is well and I am feeling better.—*Mrs. C. J. R.*

Los Angeles, Cal.—Please discontinue treatments for R. W. In answer to my telegram to you for help, he is out of danger.—*A. M.*

Valeda, Kans.—I am understanding truth so much better. I am much happier, and my body, mind, and nerves are much better. The heavy weight of dark clouds is rolling away, and I know the Lord will bring you great blessings for what you are doing for me and mine. It took me so long to be truly convinced that you would pray for me if I did not manifest money to you. I cannot describe to you the joy your last letter brought to me along that line. My daughter seems so much better.—*J. H.*

San Luis Obispo, Cal.—I am writing to thank you for the help you gave me when I needed it so much. My head seems as if it would never ache again, and I am so thankful for such freedom. The clouds have passed and all is bright.—*I. C. S.*

Fort Wayne, Ind.—I cannot tell you how happy I am since I am beginning to understand the law of my being. The growth on my eye is going away by my living words of truth, which you told me to use.—*Miss L. R.*

Atchison, Kans.—I see nothing more of a claim which the M. D.'s say cannot be cured without an operation. I had fear, but that is gone.—*Mrs. A. G.*

Cambridge, Mass.—My friend seemed in a dangerous condition, but the result of your treatment has been wonderful. She sleeps peacefully, takes her usual nourishment, and is regaining strength rapidly. The daughter realizes that it is your thought for her that has brought about this miraculous change, as she regards it.—*A. D. R.*

Phoenix, Ariz.—I thank you so much for what you have done for me. My spiritual uplift has indeed been great. I am much stronger, and I have a peace and quiet I have never known before. I see things so differently, and things that used to vex me seem so insignificant, and I have been able to overcome fear in a surprising way.—*J. C. P.*

Your prayers have brought about the renewal of my hair—and of a right spirit within me. I was almost bald-headed, but now I have a head of thick hair.—*Mme. E. P. B.*

He Sent Redemption unto His People

Vancouver, B. C.—The treatments for this month have been exceptionally efficient. Through the prosperity treatment the way was opened for us to move into a very beautiful house of our own, in a most remarkable manner. We felt it to be the work of the Spirit.—*C. L. W.*

Eureka, Cal.—I take pleasure in announcing that my prosperity is rapidly increasing. So far this month I have received new business every day. I thank you greatly for your help. I thank God for his blessing.—*C. E. F.*

Bangor, Maine.—My son is improving in his business affairs. I thank you for the treatments.—*M. T.*

Darby, Pa.—It has been about thirty days since I wrote you for help. At the time of writing, to material sense I did not see where the money, the rent, and the things necessary for my wife, daughter, and myself was to come from. I was out of business and had made no money for several months. Two weeks ago I secured a position in a business that is pleasant and useful to humanity. From my heart I thank you.—*L. M. H.*

Rochester, N. Y.—When I wrote you for help in Mr. M.'s business matters I was desperate. From the mortal standpoint no one saw any way out, and it looked as though the whole thing, and Mr. M. included, would go to smash. I am full of thankfulness, and can write that the demonstration came so quickly and beautifully. Your work is truly wonderful.—*G. C. M.*

New Hartford, N. Y.—I hasten to share my joy and thanksgiving with you before I sleep. To-day \$100 came to me in the most beautiful spirit of sympathy and joyous sharing, and yesterday \$10, which was even more marked on the Spirit side.—*S. M. P.*

Oakland, Cal.—You have helped me in prosperity. We have been getting along so nicely all this year, and especially this last month.—*Mrs. L. H. P.*

Wraysburg, Bucks, England.—I inclose a love offering for the good you have done in helping my friend. He has received higher wages at his own work since I wrote asking you for help.—*L. S.*

Elkhart, Ind.—My husband obtained a position the third day after I wrote you for help, and we have been more prosperous in every way.—*S. E. L.*

Los Angeles, Cal.—You may discontinue the prosperity treatments. My brother has obtained a good position, with a

chance to rise, and my own salary has just been increased. Best of all, I think I have attained the realization that God is our unfailing source of supply. May God bless you and your work.—*S. P. McC.*

Des Moines, Iowa.—The brother-in-law made two sales of properly after I wrote you, which seemed a direct answer to our petitions. The daughters seem better.—*Mrs. M. D. H.*

Kennydale, Wash.—I am especially thankful for the change in my grandson. He has been very successful and prosperous since I sent to you for treatment. May God be praised for your good work and his loving kindness.—*K. D.*

San Francisco, Cal.—A few days ago I wrote you for prosperity treatments. Since writing and hearing from you, things have made a decided change for the better.—*H. E. C.*

Oceanside, Cal.—I want to thank you very much for your treatments, both for my husband, who was almost a nervous wreck, and for prosperity. Everything has come out all right. You may discontinue treatments, as my husband feels sure that he can get along now with the light that he has received through "Christian Healing."—*Mrs. J. L. M.*

Waterloo, Iowa.—A couple of years ago I found in a drawer of our desk at home a copy of Cady's "Lessons in Truth." How it got there neither my wife nor I could explain. This opened up the curtain which had previously seemed to leave us in the shadow of doubt, and UNITY, with Fillmore's "Twelve Lessons in Christian Healing," together with other of your publications, have followed since. May the Lord be praised that it is so. On several occasions I have requested your help, with very gratifying results, and about two months ago asked your assistance in the way of an opening for another position, and one more to my liking. Clinging in faith to the word, "The power of the Spirit goes before and makes easy the way," in a month the word was made visible, and I have just the place I desired, through a most unexpected quarter and through an unexpected source. My heart goes out to Him in gratitude for the abundance of his gifts and blessings, while I fully appreciate your aid in bringing me to this realization of his love and power.—*F. M. S.*

The Lord Hath Redeemed You Out of the House of Bondage

Alva, Okla.—I have entirely quit the use of tobacco, and have no desire for it now. I have also discontinued eating meat of any kind.—*J. D. W.*

Meridian, Idaho.—Mr. S. still abstains from liquor, and my

heart feels so light. May God abundantly bless Unity, and carry happiness to many hearts as afflicted as I have been. I thank you for all you have done for me and mine.—*Mrs. E. W. S.*

Spokane, Wash.—You are having great success with me. I've thrown away pipes and tobacco. Blessings to you all. Thanks, and thanks to you.—*C. G. H.*

Ardmore, Okla.—I am so happy to report that my husband has entirely stopped drinking, and is well. He has no desire for it now. I am very grateful for the help given us,—*L. G. C.*

Williamsburg, Iqwa.—At my request a friend was treated for the liquor habit, and I am glad to say the treatments were a success.—*Mrs. E. T. H.*

Rosamond, Cal.—I can report some very favorable conditions in my case: Since first appealing to you for help, a little over six weeks ago, I have almost entirely lost my appetite for tobacco. I have only taken it on two occasions since coming under your treatments. My appetite for intoxicants is greatly reduced. My general health and spirits are very fine. I am gaining in flesh and am feeling quite well mentally and physically.—*G. C. B.*

Eureka Springs, Ark.—I am so thankful that my husband has only taken one drink in two months, and that nearly made him sick, and he said it would be longer than that before he would take another. He said he had played his last card for money, and he is out of the insurance business. I am thankful for that.—*Mrs. W. C. W.*

St. Joseph, Mo.—You have helped me so much in every way, and my son that drank never takes a drink of any intoxicant since I wrote you for treatment. My other son is at work and doing finely.—*M. E. P.*

Spring Lake, Mich.—My husband is greatly improved since you took his case, one month ago. He has not been under the influence of drink once since.—*Mrs. W. A. B.*

Antigo, Wis.—My son was cured of the drink habit through your treatment.—*Mrs. S. W.*

Spokane, Wash.—About a month ago I wrote to you for help for my son for the drink habit, and also for prosperity, as he was then out of work and in need. Now I want to tell you that through your treatments he is working, and best of all, has stopped drinking.—*Mrs. R. A. R.*

Carthage, Mo.—I am free from the drug or medicine habit. I have taken no medicine since 1887. Time would fail me to tell all I have demonstrated over in these years.—*Mrs. K. J.*

RESPONSIVE SERVICE

The International Sunday School Lesson for May 28, 1911, was taken from the fourth chapter of Micah, which pictures the reign of peace upon the earth. On that day, at the regular morning meeting in Unity Auditorium, Mr. Fillmore talked upon the subject of Universal Peace, and at the service the following Responsive Reading was used. It is here given, because the song is inspiring and the texts bring out many of the prophecies concerning the universal reign of peace.

The Lord will bless his people with peace.

The meek shall inherit the earth and delight themselves in the abundance of peace.

The mountains shall bring peace to the people, and the little hills, by righteousness.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

I will hear what God the Lord will speak: for he will speak peace to his people.

We hail the dawning of the day,
When the kingdom of Christ is come.
When sin shall all be put away,
When the kingdom of Christ is come.
When to the earth's remotest bound,
The gospel message shall resound,
And peace and sweet good-will abound—
When the kingdom of Christ is come.

Chorus: When the kingdom is come,
When the kingdom is come,
Oh, that will be a happy time,
When the kingdom of Christ is come.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

God's word of truth shall fill the earth,
When the kingdom of Christ is come;
All men shall know its priceless worth,
When the kingdom of Christ is come;
No more the Macedonian cry,
"Come o'er and help us ere we die,"
Will mount with piteous wail on high,
When the kingdom of Christ is come.

Chorus:

I will make a covenant of peace with them; and it shall be an everlasting covenant.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord.

Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her.

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

For thus saith the Lord, Behold, I will extend peace

to her like a river, and the glory of the Gentiles like a flowing stream.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

The reign of peace will be complete,
When the kingdom of Christ is come;
The earth will bow at Jesus' feet,
When the kingdom of Christ is come.
No more will cries of pain resound,
No more will sin and want abound,
But brotherhood and love profound,
When the kingdom of Christ is come. *Chorus:*

And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Glory to God in the highest, and on earth peace, good will toward men.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

To be spiritually minded is life and peace.

The kingdom of God is righteousness and peace and joy in the Holy Ghost.

We all shall see with clearer light,
When the kingdom of Christ is come;
In that on-coming day so bright,
When the kingdom of Christ is come.
The earth restored to happiness,
There then shall dawn upon the race
The universal reign of grace,
When the kingdom of Christ is come. *Chorus:*

THE NEW AGE

When navies are forgotten,
 And fleets are useless things;
 When the dove shall warm her bosom
 Beneath the eagle's wings;

When memory of battles
 At last is strange and old;
 When nations have one banner,
 And creeds have found one fold;

When the Hand that sprinkles midnight
 With its powdered drift of suns
 Has hushed this tiny tumult
 Of sets and swords and guns;

Then hate's last note of discord
 In all God's worlds shall cease,
 In the conquest which is service,
 In the victory which is peace!

—*Frederick Lawrence Knowles.*

"Be perfect, be of good comfort, be of one mind,
 live in peace; and the God of love and peace shall be
 with you."

SILENCE

In silence mighty things are wrought.
 Silently builded, thought on thought,
 Truth's temple greets the sky;
 And like a citadel with towers,
 The soul with her subservient powers
 Is strengthened silently.

—*Lynch.*

We must treat our social duties with deep attentive-
 ness; we must be prepared to change our opinions, to
 give up obsolete views, to assimilate new ones. We must
 shake off the prejudices and treat the subjects with a
 perfectly open mind. A sailor who would persist in hoist-
 ing the same sails, regardless of the conditions of wind,
 would never reach his harbor.—*Henry George.*

NOTES FROM THE FIELD

JENNIE H. CROFT

The Home of Truth in Kalamazoo, Mich., under the charge of Mrs. Dillingham and Miss Moffett, has closed for the summer. The excellent meetings created much enthusiasm, and when the fall comes a larger attendance is expected. Notice of reopening will be given in these columns.

Mrs. Mary B. Dukes has a "Simple Life Rest-Home" (vegetarian) at Belmar, N. J., where New Thought people will find a home in which rest and a simple life may be enjoyed. It is pleasantly situated three blocks from the beach, which gives an added pleasure. Meetings are held on Sundays at 9:30 a. m., and on Fridays at 8 p. m. The season will close in October.

Mrs. Elizabeth A. Whiteside, a successful teacher and healer who has been doing a good work in Tacoma, Wash., has removed to Denver, Colo., where she will be pleased to serve all whom the Spirit may direct to her for enlightenment and help. The address is 1915 Broadway.

A series of summer classes are being held in Chicago by our friends Mr. and Mrs. LeRoy Moore, in the Le Moyne Building, 27 East Randolph St., room 414, on Tuesdays, Wednesdays, and Fridays at 2:30. The rooms are opened to all who are seeking health, peace, and happiness, spiritual healing being taught and demonstrated at these classes. A Sunday morning service is also held at 11 o'clock in Hall 1700 Masonic Temple. Free-will offerings received.

The editor of UNITY has received the following letter from Mrs. Lily L. Allen, of Ilfracombe, England:

"I expect to visit the States next October, and am open to engagements to lecture during the winter. The works of James Allen have been sold by tens of thousands in every city in the States, and I am sure that the American people would like to hear something about the author of "As a Man Thinketh," "From Poverty to Power," etc. I am prepared to give two lectures, the subjects being "James Allen, the Man, His Life and Work," and "His Books and Their Influence on the World."

Mrs. Allen is the wife of James Allen, the noted author

of many New Thought books, and is co-editor with him of the magazine *The Epoch*. Arrangements can be made for these lectures by addressing Mrs. Allen during the next two months at her home in Ilfracombe, England.

The Divine Truth Center of Portland, Oreg., with Rev. Thaddeus M. Minard as pastor, is in a most prosperous and encouraging condition. The Sunday evening classes have been discontinued during the summer, but a full house always greets the pastor for the inspiring lessons of Sunday morning, and on Thursday evening of every week. On July 2d, the Rev. Agnes Gaylord, of Seattle, gave a very profitable and encouraging talk.

A New Thought Fellowship Circle is organized in connection with the center, and a Woman's Auxiliary, in charge of Mrs. Meta Van Hoeter, is a source of much assistance, in many ways, to the growth and development of the work. The Thursday evening meetings at the Center have always heretofore been held as demonstration meetings; but on the evening of March 16th the Rev. Mr. Minard introduced an innovation in the way of a course of lecture-lessons, which have been continued with ever-increasing interest.

The Truth-Seeker, a New Thought magazine which is published in Perth, Western Australia, with Mrs. V. Cooper-Mathieson, editor, has changed from a monthly to a quarterly publication. This magazine is excellent in its interpretation of the principles of Truth, and it is to be hoped that the support rendered its publisher will serve to continue it in the field of good literature along the Higher Life lines. Price fifty cents a year.

Many of UNITY's subscribers in New York city write that they are so very thankful that a Unity Center is established in that city. They find the lectures and lessons given by Mrs. Van Marter most helpful, especially the Monday classes, which are devoted to the articles and lessons in UNITY magazine.

A new Unity Branch Library is started in Seal Garden, Cal., with Mrs. Cora Justus as leader. There is a small circle of students in connection with the library, and the expectation is that many more will unite with them.

A couple of Kansas City Unity families have found each other in San Diego, Cal., and have inaugurated a noon meeting similar to that held at Unity headquarters. They are on

the north side of the town, too far to unite every day with the House of Blessing, a Truth Center under the leading of Miss Myra Frenyear; hence they are holding their own meetings, with the exception of Sundays, when they go down to the established center. This is the way to spread the Truth—get to work in your own neighborhood.

A new center under the name of "The Philosophic Research Society" has been organized in Eureka, Cal. Meetings are held on Wednesday evenings at the home of Mr. Wm. Kehoe, 1414 B Street.

The National New Thought Alliance, at the convention recently held in Omaha, Nebr., adopted a badge as emblem of the organization. It is in the form of a stick pin, the design being a five-pointed star, gold plate and enamel. Each point bears one of the initials of the organization, and on the white enameled center is the inscription "I Am." Price fifty cents. It may be ordered from the Grail Press, 20th and Farnum Streets, Omaha, Nebr., or from the secretary of the Alliance, in Boston, Mass.

The Unity Society of Practical Christianity, recently organized in Santa Cruz, Cal., reports successful work. Several cases of healing which are called "marvelous" have been accomplished. This center is small in numbers, but great in faith and effort. Mrs. G. B. Crittenden is leader, and the rooms are 6 and 7, Odd Fellows' Building. Meetings on Thursdays at 2:30 p. m.

Henry Harrison Brown, editor of *Now*, is still in the East. His lecture tour has been most successful, and he may be engaged during the next two months by writing him in care of the Metaphysical Club, 30 Huntington Ave., Boston, Mass.

A Happy World

"If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by and by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!"



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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 10th of the month.

Back Numbers of "Unity" for Distribution

We have made up a quantity of packages, each containing six assorted recent back numbers of UNITY. One of these packages will be sent to any address in the United States upon receipt of ten cents in stamps or silver.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of September, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Allegheny, Pa.: W. L. Peters, 12 Federal St., suite 22.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.

Chicago, Ill.: The Sarah Wilder Pratt Rooms, 419 U. S. Express Bldg., 87 Washington St.

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Chas. E. Prather, 3929 W. 28th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.

Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose: Home of Truth, 144 North 5th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

There will be two more *special* numbers of **UNITY** this year: The October issue will be devoted to health, and the December to Christ Jesus, the Ideal Man demonstrated. September and November will be miscellaneous.

Have You Tried the Prosperity Bank? and Have You Seen "Weekly Unity"?

The Prosperity Bank is teaching many people how to apply the law of prosperity in a practical way. It is sent in connection with a year's subscription to *Weekly Unity*. *Weekly Unity* is a bright, four-page paper, and contains each week a report of the Mid-week Meeting at Kansas City, and also extracts from Charles Fillmore's Sunday morning talks. Besides these there are items of interest to all "Unity" readers.

Here is our plan for sending out the Prosperity Bank:

Drop us a line stating that you wish to become a subscriber to *Weekly Unity* in connection with the Prosperity Bank, and we will immediately, upon receipt of the application, enter your subscription to *Weekly Unity* for one year and send you a Prosperity Bank. We will also send your name

to the Silent Unity room for a month's general prosperity treatment.

You are to save ten cents each week in the bank, uniting in holding the prosperity statement which we will give you, and at the end of ten weeks send us the \$1 saved in the bank, to pay for your subscription to *Weekly Unity*.

Many are trying these banks with great success and pleasure. Read what some of them say:

Wilmington, N. C.

I am sending a dollar bill for *Weekly Unity* in exchange for the ten dimes. It was so easy to save it; I didn't even miss it. I don't feel as if I ever want to be without the paper, it is so good.—A. O. S.

I send one dollar for the subscription of *Weekly Unity*; the rest is the increase thereof. So many good things are coming to me since your Prosperity Treatment, but best of all are the glimpses of light and understanding I derive from that dear *Weekly* paper. I always hail it with delight; and that Bank shall receive its increase every week regularly, for the benefit of the good cause.—Mrs. J. T.

I have filled my little Prosperity Bank, and I enjoy the *Weekly Unity* very much. I read the sweet messages of Truth you are teaching, and wish every hungry, unsatisfied soul in the land could see and hear as our Father wishes them to, and enjoy life. Instead of sending the one-dollar bill I am sending a check, as I wish some other books. The UNITIES and tracts I want to send to friends. I think the June UNITY one of the best I have ever read to hand out.—Mrs. C. H. B.

Worcester, Mass.

Inclosed please find one dollar, in payment of the *Weekly Unity*. I enjoy reading the little paper very much, and look anxiously for it every Saturday; am disappointed when it fails to arrive on that day. Thanking you for prosperity treatments, which I know will bear fruit—for Jesus said, "If you ask anything in my name, it shall be granted you," and I know the promise will be fulfilled.—Miss A. M.

My orders were received in due time, for which I thank you. The weekly paper is a gem, and the Bank, with statement thereon *constantly* in mind, has already begun its work of "Prosperity," as to my surprise I received an unexpected sum of ten dollars. As soon as check is cashed shall send for more literature to read and send to friends. Herewith I inclose twenty-five cents in stamps for two copies of "My Litany,"

by Mary W. Fry, as per adv. in June number of **UNITY**.—Mrs. J. S. C.

I have opened my Prosperity Bank, and am inclosing the one dollar. I have enjoyed this little act very much; but the knowledge and pleasure I get from *Weekly Unity* is marvelous. *Weekly Unity* reaches me Saturday night, and I just devour it before going to bed. **UNITY** magazine is all right, but the *Weekly* is just a little weekly message to us; and while it helps us, far away from you, it keeps us posted on the doings at headquarters. We now have in our home **UNITY**, *Weekly Unity*, and *Wee Wisdom*, and truly we can say as of old, "As for me and my house, we will serve the Lord."—L. A. B.

It is very encouraging to note the large number of friends who responded to our call last month. New subscriptions are pouring in for **UNITY**, and we know that the subscription list is started on its way toward the million mark. Every reader can help it grow. We will gladly send extra copies to any subscriber, to be given out as samples.

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So. Forest Grove, Oreg.

Dear Friends: Please find inclosed \$2 for three years' subscription to **UNITY**. Your magazine **UNITY** has been with us for about fifteen years; it is the same as a dear friend to me. Wishing you all prosperity and happiness, please send **UNITY** to So. Forest Grove, as we have changed our address.—Mrs. R. R.

UNITY is my ever-present help, for I never go to it that I do not find some special message to me that is uplifting and encouraging. I have had some wonderful demonstrations, and hope to grow in knowledge.

Hamilton, N. Y.

Mother is inclosing \$1 for a year's subscription to **UNITY**, and wants me to say some of the good things for her we feel for **UNITY**. She says she could not get along without it; and it makes one feel good, and the whole world seem good, just to have it in the house if we did not read a word of it. I should have attended to it before.—Mrs. O. F.

St. Joseph, Mo.

I renew my subscription to **UNITY**. I send you the one dollar for another year. I enjoy it. I have been taking it for

three years; can't do without it. When I am through reading it I send it out to others to read. I have received great benefit from it. I received the Prosperity Bank, which I have commenced filling. Will send, in ten weeks, one-dollar bill. I praise your work. I have been helped in every way. May God bless you all, is my prayer. Remember me and my family in your good thoughts.—M. E. P.

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The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

London, England.—I am returning my Lesson No. Four, which has taken me some very hard thinking; but at last I hope you will consider it possible. I am astonished at myself when I think I am seventy-seven this month, and that before I began with you I had little or no idea of how to use my superconscious mind; for although I was always a religious woman, I could not think things out as you are teaching me to.—M. S.

Shenandoah, Iowa.—Your first lesson is a soul awakener. I am anxious for Number Two. I have found God as I never have found him before. He makes me a brother to you and a friend to myself.—E. B. W.

Pictou, Ont.—Lesson Five is about the best lesson yet. How shall I ever thank you and God enough for them? They have so enlarged my thought capacity, and other faculties have been greatly blessed by them.—D. M. L.

Oklahoma City, Okla.—I am returning Lesson Seven. I have studied it diligently. I took it to the kitchen, and every spare minute I would study. It has done me more good than anything I have ever studied. I got a clear idea that the principal cause of my lack of abundance was caused by my fighting conditions, giving power to them instead of considering their nothingness. I am so much in earnest in the studying of these lessons, that I enjoy them more than anything else.—Mrs. J. W.

Sulphur, Okla.—Lesson One has been to me a beautiful interpretation of the Presence which shall go with His children, and which bringeth rest. With the understanding which this one lesson has given, the Scriptures truly become "a lamp unto my feet and a light unto my path." Clearly, concisely, and compellingly, the truths borne in the written words enter the waiting heart, to become a part thereof forever. I await the questions with great interest.—Miss B. G. K.

West Chester, Pa.—I am returning my third lesson, and I am more and more pleased with each one. I get more and more understanding spiritually from each one.—N. G.

Alamogordo, N. Mex.—I am returning Lesson One, which I have enjoyed very much. It was a revelation to me; was new every time I read it. I enjoy it, and all of the Unity literature, because they are so full of love and free from condemnation. It is grand, and so simple. I wish you all that God can bestow.—Mrs. A. S.

Mt. Vernon, Iowa.—I am returning Lesson Two. I am a busy woman, and get but little time for real study, but take a thought out of the lesson with me to the kitchen, and eat it as I go. Oh, the wonderful, blessed Truth that the Christ—God's perfect Idea—is in me! It gives me unspeakable joy, and such relief from serfdom of labor.—A. M. W.

San Francisco, Cal.—I now inclose the first lesson. I have studied it long, and I think I thoroughly understand it. I have been wonderfully helped by it. I feel that God is moving me to greater usefulness in the work. The blessing of God upon Unity and all of its workers.—W. A. M.

Los Gatos, Cal.—Your lessons have been more to me than I can tell you. You know what they have been to me, more than I do, as your awakening will tell you. I want to thank you all, and the dear Father, for your blessed ministry of love and wisdom and healing.—C. C. P.

Toronto, Can.—I feel that I have grown spiritually since I have had Lesson One.—E. F.

“Christian Healing”

Havana, Cuba.—I am reading your “Christian Healing.” What a beautiful, comforting book it is; and I want to let you know that I feel so thankful for the privilege given me to read it.—A. L. W.

Portland, Oreg.—I want to speak of “Christian Healing.” It is certainly without doubt the most practical and clearest thing ever written on this great subject, to make man or woman understand, appreciate, and realize what the actual meanings of Jesus Christ’s teachings are. It is the greatest help the centuries has ever produced, and its author is taught of God and has had the baptism of the Holy Ghost. Every word and sentence and paragraph is full of life and healing, because it teaches why the Truth is true, and simply illumines all the way. Truly it is a wonderful master work, an unfailing guide to the understanding of the Truth which the Master taught to free mankind from everything that holds us in bondage. My husband, and myself as well, knew the Truth from the intellectual standpoint, but did not sense it from the understanding. Now it is all so clear, and we do not have to take things for granted any more, which, however, we were willing to do as long as we could not understand it more clearly; but since studying “Christian Healing” the why and the wherefore are perfectly clear. Our understanding has laid hold of the bare truth. It is simply wonderful. In the talk concerning the development of Divine Love, the mighty magnet of this subject seemed to draw us into the very presence of that Love which is a panacea for all things. Surely, surely the author is a man sent from God to bear witness of the light of Love to clear the way and tear down the walls of darkness that shuts the light away from those in darkness. And those who do not choose to avail themselves of this means, by studying this great work on revelation, are not slighting the author, but refusing their own deliverance from bondage and turning their backs on Truth—not because the author wrote the words, but because the words he wrote are Christ’s own, true words.—Mrs. M. L. F.

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BE STILL AND KNOW THAT I AM GOD

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THE ORDER OF THE REGENERATION

A Brief Statement of Its Meaning, Faith, and Way

MAX NORDEN

The Way unto the Father is through the Brother,
And the Way unto the Brother is through self-denial.

I

Fundamental Conceptions

1. The Order of the Regeneration is the specific name chosen by the members of the Order for that progressive way of life which alone can lead to salvation from sin and deliverance from universal evil through the establishment of the kingdom of heaven on earth. This name is chosen for the Order by the body of its followers to signalize themselves to the world and mark their avowed and rightful position therein. Not that any of the teachings of the Order are fundamentally new. Far from it. Like all truth, they are as old as and older than the world, and have, in one form or another, been taught by Jesus and most of the great spiritual leaders of men. However, the consistent and logical manner in which the eternal truth of life is affirmed and applied to the conditions of modern civilization is largely new, and so much so, indeed, that the Order of the Regeneration lays claim to being herald unto the Third Dispensation of God.

2. The teaching of the Order is based upon the three fundamental principles of the Fatherhood of God, the Brotherhood of Man, and the Denial of Self. To

love God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; to love thy neighbor as thyself; and to deny thyself for God and thy neighbor's sake: these are the three great commandments of the Order.

3. Now, from the general commandment of self-denial naturally spring the three great specific commandments of continence, abstinence, and renunciation; and it is the thorough and uncompromising interpretation of these three requirements of a Heaven-bound life that constitutes the vital and distinguishing attribute of the Order. From the commandment of continence, which enjoins regeneration in place of generation, the Order also receives its name.

4. In common with all intelligent human religion, the Order holds that perfect union and unity with God is the ultimate goal of all life. And so the Order also holds that the soul can reach this ultimate goal only through the establishment, on the soul's individual part, of just and brotherly relationship with its fellows, regardless of how they and the world may react. Salvation and eternal life are not primarily dependent upon the approbation of one's fellows, but of God alone, although it is certain that your fellows must, sooner or later, also come to acknowledge the truth that is in you.

5. But just and brotherly disposition towards men necessitates, in turn, that selfishness in the heart be utterly destroyed. He who would have or enjoy anything apart and exclusively for himself is unjust and unbrotherly exactly to this extent. A true brother must be ready to welcome all the world unto every part of his life, and be ready to share all his joy with his fellows.

II

The Fall of Man

1. The self is to be considered as soul which has set itself apart, more or less, or separate from God and fellow man, claiming special privileges and rights for

itself. But this is wrong, and the source of all iniquity, suffering, and evil of the world. Evil and sin begin as soon as the soul has in any wise cut loose from God and his Spirit, which is the feeding Tree of Life, and has established a selfish existence for itself. The sorrow, pain, disease, and death which inevitably attend such a course, far outweigh all the fleeting gratification which the soul may derive from its selfishness.

2. Now, the Order of the Regeneration holds that the beginning of all selfishness, and therefore of evil, lies in the sexual separation of life into male and female elements. The Perfect Man, who is the Christ and Son of God, made in God's image, is neither male nor female, but spiritual. However, in some mysterious way temptation arises, and the Perfect Man becomes divided into male man and female woman, as it is also written in the book of Genesis that Eve was created during a deep sleep of the original Adam. This sleep is the first forgetfulness of God on the part of Perfect Man, and the bicleft man—Adam and Eve—results.

3. And once, now, that the sexes have appeared, divergence from the original unity of life in God proceeds apace. Through the subtle duality of sex, which is man-woman, the trinity of father-mother-child is presently introduced, and thence springs up, gradually, all the multiplicity of evil. Man and woman are forbidden, on the penalty of death, to eat of the fruit of the tree of the knowledge of Good and evil, which is generation, but are free to eat of the Tree of Life, which is perpetual regeneration and rejuvenation through union and unity in the bosom of God.

4. The Tree of Life is planted in the midst of the Garden of Eden, as also the tree of the knowledge of Good and evil. The one is the Voice of God, or the Christ speaking in the heart of man, and the other is the sex-instinct or self crying in the belly of man, while the Garden of Eden is pure, innocent Nature or the undefiled body of man, which radiates outward through the four

limbs, and includes all the perfect creation and universe of God.

5. Because man and woman fail to resist the lure of the senses and urge of the belly, they fall, and the fall of man is sexual generation. Instead of turning the love of union inward toward God, they suffer it to turn outward toward Satan and take on the coarse, sensual form of copulation; so that, instead of immortal spiritual conception, painful child-birth and death result. How can it be otherwise? Generation establishes man as a self apart from God, and thereby the immortal Son of God becomes a mortal son of man, begetting mortal children instead of immortal conceptions. He has fallen from heaven into earth, and his hope, henceforth, lies in posterity instead of in the living and ever-present God.

6. From generative lust all the woes of man take their rise. Vanity, jealousy, appetite, avarice, violence, murder, and the countless sins of the world spring up. Especially the devouring digestive appetite for material food thus arises, as is also written in Genesis: "In the sweat of thy face shalt thou eat bread." Before the fall, man ate of all the fruits of the garden, and these fruits were spiritual fruits: the words and thoughts continually emanating from God and borne by the central Tree of Life. But after the fall, coarse selfish digestion took the place of joyous inbreathing of the Spirit of God. Perpetual appetite and hunger henceforth destroyed the peace of man's life.

7. And from appetite, then, descended the third great form of selfishness, which is avarice or covetousness. Not enough that his past lust and present appetite should be gratified, man grew fearful of the future, and began to hoard and store up supplies even for the sake of the unborn selfishness of the future. Having lost the way unto the omnipresent and all-sustaining God who is ever ready to supply all human needs, man set his heart upon material stores, and so grew wholly lost in the world of sense and matter.

III

The Way of Redemption

1. It appears, thus, that if man would regain the Paradise which he lost, and be resurrected from his fallen state, he must follow the way of self-denial through continence, abstinence, and renunciation, which is the way of Christ revealed by Jesus and taught by the Order of the Regeneration in adaptation to the special and urgent needs of the present day and cycle. As taught by the Order of the Regeneration:

2. *Continence*, or practical celibacy and virginity, means the restriction of self by destroying *lust* or the desire to *generate* the self through *sex copulation*. It implies the abnegation of the worldly family and the dissolution of those false ties of kinship which spring from the generative order of human life. It implies the rejection of the animal blood-relationship and bondage for the sake of the spiritual soul-relationship and freedom.

3. *Abstinence* is the natural sequence of continence, and means the further restriction of self by overcoming appetite or the desire to *nourish* the self through *food consumption*. It implies the gaining control over the functions of digestion, respiration, and circulation by means of a progressively simple, frugal, and abstemious life in eating and drinking, and the final mastery of the whole organism.

4. *Renunciation* naturally follows abstinence, and means the still further restriction of self by rooting out *covetousness* or the desire to *fortify* the self through *property accumulation*. It implies the voluntary abandonment of private possession and ownership for the sake of the public ownership and co-operation of the kingdom of heaven. It says: Lay not up treasures for yourselves on earth, where moth and rust doth consume and thieves break through and steal. But lay up treasures for yourselves in heaven, that ye may inherit eternal life.

5. Indulgence in sex, in food, and in property, therefore, constitutes the three great aspects of selfishness. Sex is the most vital and powerful of temptations, from which are descended the other two, food being less vitally tempting than sex, while property is the deadest lure of the three. Or, again, the division of man into male and female is the most refined and subtle of all the pitfalls and distractions to which he is subject, the craving to devour and digest being much coarser, while acquisitiveness and accumulation of stores is the crudest and most obvious form of selfish distraction. And yet again, sex may be likened unto the sensuous flower which blooms on the tree of a well-fed body, the roots of which lie in the cultured soil of selfish ownership and private property. To have selfishness die, let the tree first cease to blossom. For the flower is the soul, which inspires all other parts, and even the roots, to activity.

IV

Spirit and Substance

1. From the foregoing it appears that the Order of the Regeneration considers all life that in any wise falls short of the perfection of God and of the angelic state in his bosom to be more or less selfish and, therefore, sinful and evil. Perfect life is not possible in the visible realm of earth, and when soul becomes *perfect* it realizes the heaven within. As heaven approaches, earth recedes. It is necessary, therefore, constantly to contemplate and aspire unto the invisible heaven and to seek to rise above the visible world, would any one be saved. One must not remain content with any material form of life.

2. From the lowest form, which is the outer darkness and utter night of extinction, or Satan, to the highest form, which is that of God's only begotten Son who dwells in the Father's bosom, life extends continuously and gradually through an infinite succession of stages or degrees—from the faint nebular mists of interstellar space through elemental, mineral, plant, animal, and

human forms, unto that of the Christ or Perfect Man. So that it is possible, since any two stages are connected by bridges of intermediate stages, for each and every form to rise from stage to stage, even unto the glory of God himself, who is the Central Sun from which all life doth radiate and to which it doth all return again. And all stages of life are thus in essence the same, though differing in the matter of condition and degree, they being all some form or manifestation of Spirit, the breath and essence of God, just as ice, water, and vapor are the same substance in different degrees of density.

3. The human body, therefore, may be likened unto a hardened crust of Spirit surrounding the inward soul of living essence which springs and wells up from the eternal depths of God. And from the live center to the deadest parts of external skin and flesh and bone, all stages of life are represented in the organism, and may, through constant prayer, contemplation, and devotion, be gradually transformed and melted into pure essence of God. This is the resurrection, which leads from completed regeneration to perfect transfiguration—leaving no putrefying body down on earth nor taking flesh and blood up into heaven, but causing the mortal form to become spiritual and ascend in glory unto God. Only he who, like Jesus, has fully denied himself by overcoming all habits and lusts of the flesh, can thus be resurrected.

V

Birth and Death

1. Heaven is an achievement by the grace and under the guidance of God, and can be inherited by no one who is yet subject to death. Not *after* death, but only *before* and *in triumph over* death, can heaven be gained. To faint into the unconsciousness of death and leave a body to decay is proof that the self has not yet been converted. What is thus left over to disintegration is that sum of selfishness which the soul still has to con-

quer, in another life, before it can become one with God.

2. Just as the lives of people differ, so also their deaths. The degree of death and corruption to which different souls succumb is different according to the degree of their self-denial. The body left over by a saint is not the same as that left over by a prostitute or glutton. And the body which the saint will take on in reincarnation will be a higher one than that of the debaucher. But in each case it will be a body very similar to the one abandoned, and the new life or reincarnation will be a continuation of that interrupted by death. The self-mastery which the soul fails to achieve in one incarnation, it must achieve in another, until, through perfect self-denial, a perfect incarnation and the resurrection is attained. Then reincarnation is no longer necessary, but the soul emerges out of the endless chain of generations, free and pure, to enter the blessedness of heaven.

3. The souls of the multitude are probably reincarnated in infant bodies, a new birth, or, rather, a new conception, corresponding to each death. In all but the rarest cases, memory of the former life and body is effaced through the deep unconsciousness of death, death differing from sleep only in the degree of unconsciousness and in that the soul awakens out of sleep in the same body, with a return of memory, while out of death it awakens in a new body, with memory of the old one effaced. But some saintly souls, upon whom death fell but lightly, may perchance have power to see backward through a number of their previous incarnations or lives, which may have been on earth or on some other planet.

VI

Membership

1. The Order of the Regeneration teaches the full, uncompromising truth of the way unto unity with God through utter self-denial, even unto the overcoming of the last particle of flesh. Unto which end all manner of sex-indulgence, food-consumption, and property-accumu-

lation whatsoever must be overcome and abolished. But as the Order recognizes that human frailty and weakness, the product of age-long inheritance, cannot achieve perfection in a day, unless it be through a special miracle of God's—therefore the practical life of the Order on earth begins with a certain minimum of requirements as a dividing line between its heaven-bound regenerative course and the earth-bound generative career of men. To this minimum all earnest seekers of God's way can readily submit, and with this as a foundation and starting point, reach up unto the higher degrees of power and self-mastery. This minimum of requirements for practical membership in the Brotherhood or Social Order of the Regeneration, aside from acceptance of the general principles heretofore described, is specifically this:

2. Utter cessation of all sexual intercourse and sex-indulgence whatsoever. But the purity of the naked body must be recognized, and all sham, prudery, and frivolity destroyed. Frank, open, and confidential relations between the sexes must be maintained, and no selfish coupling or mating of any kind tolerated. The outward marks of sex are to be treated as mere accidents of birth, without special significance, and which are in no wise to separate the souls or cause the one to become infatuated with the other.

3. Utter abolition of meat, liquor, tobacco, and drugs from the dietary, meat also including fish. White flour, commercial sugar, spices, coffee, and tea, if not outrightly abolished, should at least be viewed with disfavor, while the discarding of eggs, milk, and dairy products ought to be greatly commended. In general, the simplest and most frugal form of vegetarianism, involving a minimum of cooking and artificial preparation, is to be aspired unto, fasting being considered good exercise. And to subsist upon air and water alone must be earnestly contemplated as a practically possible, though ultimate and highest achievement.

4. Utter abolition of private property, the com-

munity holding all goods and distributing unto each according to need. The individual desirous of membership must, therefore, give to the community, to hold and to use in the interest of all its members and in accordance with its doctrine, whatsoever worldly possessions he may have, even to the extent of his own personal body. Especially is money, as a private dependence, to be utterly abandoned. No member is to carry money except upon special authorization of the community. No wages are to be paid. To give according to strength and to receive according to need should be the law. The joy of serving the glorious cause of God in a true brotherhood of his children, and of building up the community, must be considered the only recompense. One for all and all for one.

5. Initiation and acceptance into the Order shall be dependent upon decision of the community. The applicant for admission into the close fellowship of brotherhood must be able to convince the community at which he applies, of his sincerity and devotion to the cause, and must be willing to lay bare and unfold his whole life to those representatives of the Order who shall be specially chosen to commune with newcomers and to guide and instruct them. A brother shall be guide unto men and a sister unto women, and a most sincere and confidential portrayal of his inward state, both achievements and failings, must be demanded of every prospective member. The self must be unfolded to the best of the individual's knowledge, and searching conversations with these representatives of the Order and a trial stay in the community, with ample opportunity to testify and give expression to faith, will soon determine whether or not the applicant is fit for communal relationship. At one of the meetings of the community he may then, if prepared, be recommended by his guide for membership, and, no one objecting, be solemnly pledged and initiated into the Order of the Regeneration.

VII

Government

1. The government of the Brotherhood is that of a spiritual democracy. No permanent offices are created, but the various duties are assigned to different individuals, informally and provisionally, as may best be suited to the needs of the community. There are no titles. Brethren and sisters call one another by their simple Christian names. In common sessions all business of the community is to be conducted in the spirit of prayer and brotherliness, God being called upon to witness the proceedings. In all vital problems unanimity must be arrived at. In minor affairs a common majority of votes may be deemed sufficient. If need be, protracted sessions should be held, to arrive at full harmony and agreement, and if patiently and prayerfully the truth be sought, there can never be any difficulty in reaching a just solution.

2. The Order is conceived of as organized on the colony plan, with local self-government. The social unit is the community of one hundred members or less. Each community is economically independent. Communities in the same neighborhood or section of country constitute a colony. The different colonies which may arise in various parts of the earth constitute the Order or Brotherhood. Frequent inter-communal meetings and inter-colonial conferences, together with much visiting, both of individuals and of companies, assist in maintaining the bond of universal union.

3. Besides the frequent devotional, social, and business meetings, each community is to maintain a court of criticism; that is, meetings for the purpose of frank mutual criticism of members by one another, each member, in turn, subjecting himself and being subjected to any and all rebukes or commendations that may be forthcoming from his fellows. All complaints, misunderstandings, and personal antagonisms are here to be squarely and fairly met, and each one is to be given an

opportunity to learn, in a dignified and authoritative way, how he is rated by his fellows. Much trouble and friction may thus be nipped in the bud, and underhand grumbling, envy, or suspicion prevented. Each member must be willing to take his medicine in Christian spirit and patience, and no discontent or complaint is to be carried beyond the court-room.

4. Children are to be taken into the Order only when provision for them out in the world cannot be properly made, or in cases of exceptional promise. They are not to be sought as a means of gaining members. The child is conceived in sin, and its naturally developing instincts will cause it to crave a course of its own personal experience in the world. In general, therefore, it may be said that children are best educated in the world and on their native soil of private home and family, and the Order must look to adults who join from mature conviction, as its chief source of membership. However, children of members and special charges will be educated by the Order in the best possible manner, and at maturity, if they desire to depart for the world, they shall be enabled to do so in the consciousness that the doors of the Order will always be open to them as soon as they are ready to return. It is desirable, though not necessary, that men and women be present in about equal numbers. The cause of the Order is to be vigorously defended and actively preached to the world.

5. So far as the means accruing from its own industry and from the funds of incoming members may permit, the Order will take over the financial liabilities of prospective members and give the latter an opportunity to pay off their debts to the world through brotherly labor in the community, rather than to require them, as a condition of membership, first to pay off their debts through labor under the iniquitous competitive system of the world. In this day of money, the world has many a noble soul in its grip mainly through financial obligations which the individual alone cannot meet, but which

a community of individuals can readily meet. Provision in or out of the community, according to the merits of the case, will, therefore, also be made for relatives and dependents of the members of the Order.

6. As far as it can be harmonized with the needs of the community, and with mutual co-operation, and with the non-acquisitive spiritual aim, members shall be suffered to follow their own inclinations in regard to choice of temporal labor, and shall have independent control over and responsibility for their particular field. But no individual, however skillful and industrious, can be suffered to enjoy a greater abundance of temporal goods than his less qualified brother. In a spiritual order of life the law is to give according to strength and receive according to need, and to take joy, not in *personal*, but in *communal* prosperity. If there be idlers or laggards, the court of criticism will deal with them.

7. No member who wishes to leave the Order has any claim upon it for wages or other compensation, or for return of the funds which he may originally have brought with him. In such a case, however, the Order will exercise Christian judgment and will return or give to such member, as soon as it can be done without injury to the community, all or more than he brought. But whether a member have contributed much material substance to the community or have been redeemed by it from debt, shall make no difference in his standing. Spirituality and love of God alone shall be considered.

VIII

Life and Occupation

1. Prayer and contemplation of God, and the manifestation of his truth and power, at home and abroad, is the life-work of the Brotherhood, involving physical and spiritual culture and healing, beautification of the landscape, and general elevation and refinement of crude nature. Attainment of the complete resurrection from the

flesh and ascension into the spiritual heaven is the overshadowing goal.

2. Simplicity and frugality of life and of general equipment is therefore to be maintained to the greatest possible degree. The fewer and simpler the inventions and artifices necessary to supply the needs, the better. The less handling of dead articles, tools, and mechanisms, the better. Human science, industry, and art are not to be encouraged, inasmuch as they divert the mind from its supreme labor, which is self-mastery. Heaven can only be gained by way of Nature. A life in the open air, rustic, robust, and natural, is therefore to be practiced, and the vanities of dress and of unreasoning convention are to be discarded to the utmost.

3. Agriculture is to be the mainstay of temporal life, with the greatest possible elimination of animal husbandry. Except the horse, no live stock is to be kept, and only as many horses as may be needed for hauling and plowing. As much as possible all errands, visits, and journeyings are to be made on foot. For those who desire eggs, milk, and butter, these products may be purchased; but no cows or poultry are to be kept. Bees had likewise better be discarded. To breed and butcher animals is unspiritual, and the domestication of animals in general is a source of much distraction. While the same, of course, may be said of the cultivation of plants, yet the plant is a much simpler unit and its needs less complex and binding upon man as to space and time. Animal husbandry, with its vast amount of housing, fencing, feeding, and provisioning, makes man a servant of the brute at least as much as the brute serves him.

4. It is with animals, as providers and burden-bearers of man, much as with machinery: the increased simplicity of a natural heaven-bound life makes their artificial maintenance superfluous. It should be the aim to dispense with even the horse as soon as possible; for when the simplicity and frugality, resultant upon peace

and harmony among men, do away with the need of cultivating vast grain-fields and forage-crops and of incessantly moving heavy loads, then the occasional and limited labors of this kind which may still be called for, will be more economically and efficiently performed through the union of three, four, or twenty brethren, than through the employment of a horse which must be maintained the whole year round. Green-manuring and rational rotation of crops, together with vegetable and mineral fertilizers, or, if need be, the occasional lying fallow of the soil, does away with the use of animal dung. Sweat-labor must give way to labor of love.

5. In so far as the funds derived from incoming members may not be sufficient, the cultivation of a few specially profitable crops and the manufacture of certain special articles may be relied upon to furnish the tribute money which the Order, in its infancy, will have to pay to the world. But the communities will endeavor increasingly to produce all their necessities themselves, through their own consecrated labor, and to reduce trade with the world to a minimum, even though means to purchase the requisites be at hand. Idleness should not be fostered, but material needs be honestly met by material labor, and buying and selling gradually abolished as being godless and unspiritual transactions. Within the Order, money shall not circulate at all, and the possession of funds should be frequently equalized among the communities through the distribution of an excess in one community among others that lack. Inter-communal and inter-colonial conferences will see to it that this equalization is justly accomplished.

6. Politics and legal proceedings are to be shunned. Yea, yea, and nay, nay, with simple handclasp, should take the place of signatures and other formalities as much as possible, even in dealings with the world. But as a proof and testimony of order, simple book and inventory should be kept of temporal possessions and transactions involving money, the books to be open to

the inspection of all. The Spirit of God will give wisdom and strength to overcome all malice and treachery of the world, without resorting to the iniquitous human courts.

IX

Miscellaneous and Divine Aspects

Note.—The following details are, in part, to be considered only as suggestions and plans of the personal author, who stands ready to give brotherly consideration to the views of all who will co-operate with him on the basis of the fundamental principles of the Order. At the date of this publication he, as yet, is the only member of the visible Brotherhood unto whose establishment this pamphlet is the first call and invitation.

1. In regard to dwellings, the following plan is suggested: each individual is to have a small, plain one-room cabin for a dwelling place. These cabins are to be built in conformity with a general plan, which each community will develop for itself in harmony with an aspiration which looks to heaven as its home and to earth merely as a country which is speedily to be traversed. The style and furnishings of these cabins are therefore to be extremely simple and void of all worldly elegance and flaunting surface finish, though substantial and serviceable. Beauty consists in peaceful harmony with God and Nature, and to such beauty and sublime simplicity alone shall all structures of the Order cater.

2. The personal effects and dress should also conform to this viewpoint. Jewelry, rings, and watches are not to be worn. Bric-a-brac, knickknacks, worldly souvenirs and pictures, lace curtains, carpets (excepting rugs), and, in general, all trifling flimsy articles and decorations are to be abandoned. Individuals bringing more personal belongings with them than they can reasonably use, should place their surplus in the community storehouse.

3. Of other buildings, a simple meeting-hall, a dining-hall with kitchen and pantry attached, a laundry, a natatorium with swimming-pool and shower-baths, a general storehouse with granary and deep frost- and

heat-proof cellar, a stable, a wagon shed, a carpenter shop, smithy, and such other particular workshops as the needs of the community may require, are to be erected in due season. A gristmill, various windmills, and perhaps a schoolhouse and special children's quarters, will also be needed, besides a library and reading-room. But before all these structures can be erected, the pioneer communities, at least, may have to resort to tents, sheds, and various crude makeshifts, and even endure considerable hardships.

4. More land should not be acquired than the immediate or directly imminent needs of the community can justify. The community should never become a landlord, leasing out land to tenants, and should not employ hired help, unless under special and temporary circumstances. Nor is any money to be invested in worldly enterprises, stocks, or bonds, or deposited in banks at interest; but all larger sums of money should be placed in safe-deposit vaults and disposed of as rapidly as possible. Only enough money is to be kept on hand to pay the unavoidable taxes and expenses of the day. Faith, unity, wise management, and the Spirit of God are to be trusted as the Order's asset, but not money. No valuables tempting to thieves should be kept in the communities. Eventually, as a beneficent spiritual institution, the Order may hope to escape taxation, and, producing all its necessities itself, become totally free from the curse of money.

5. No personal corresponding, visiting, or dealing with the generative order of the world is to be carried on except in strict agreement with the will and interest of the community, which must show a united front to the world in all things. Personal relationships and friendships in which the Brotherhood cannot participate must be abandoned. Furthermore, the mail-service, telegraph, telephone, railroad, and, in general, all the human means of communication and transportation are to be employed to a minimum degree. No spiritual order can thrive

which depends upon complex worldly institutions made possible and called for only by a selfish material civilization. Provisionally and as temporary expedients all the works of generative man may be utilized; but in the plan of the Order, they can only be listed as things to be abolished. Failure, at meeting, to obtain consent of the assembly for any undertaking should not cause resentment, but Christian patience must be exercised and personal wishes sacrificed in the interest of harmony. If thy cause be just, its proper presentation and defense will soon lead to its acceptance. The Order will have an open ear and heart for all petitions from its members.

6. A library containing selected books and current publications from out of the ranks of men may be entertained by each community to suit its requirements. But reading and writing are to be practiced to an ever-diminishing degree, just like all other artificial pursuits of man. *Direct* communion with God and fellow man, without interposition of printed or written page, is to be sought. No book or temple or person shall be considered holy in this Third Dispensation of God, ushered in by the Order of the Regeneration, except the Book of Life, and the great dome of Nature, and the Spirit of God.

7. However, the Order is to publish an authoritative standard work concerning its life and way, giving full and detailed information to all who so desire. A number of brief tracts (of which this is the first) for general distribution in the world should also be published according to the requirements of the cause. All publications, however, are to be issued in the name of the Brotherhood and bear no personal signature, regardless of who may have been the personal author. Literary fame is not to be sought by any one, but only the good of the cause. Matter for publication, and suggested amendments or alterations in existing publications, may be submitted by each community at the inter-colonial conferences, where the decision shall be reached. And

for the sake of these necessary literary productions, which are to be distributed free of charge, both among members and men in general, one or more printing presses may perhaps be maintained, until such time as the living example of the Brotherhood and the inspired spoken word shall be strong enough to promulgate the cause, throughout the world, without help of the paper page.

8. In conclusion, let a brief statement be made in regard to the position and significance of the Order of the Regeneration in the life-history and evolution of the race. The Order holds that it is bringing the Third and Last of the Great Dispensations of God unto man. And it holds that modern civilization, with its stupendous scientific artifice and invention, is the third great world-evil or anti-Christ of human history. *The First Dispensation* was the Mosaic, or *Judaism*, which was centered in the great fundamental truth of *Monotheism*. It led the children of God out of Egypt, representing idolatry and superstition. *The Second Dispensation* was the Messianic, or *Christianity*, which was centered in the great fundamental truth of *Immortality*. It led the children of God out of Rome, representing paganism and sensuality. *The Third Dispensation*, now ushered in by the Order of the Regeneration, is the Universal, or *Brotherhood*, centered in the great fundamental truth of *Community*. It shall lead the children of God out of the mazes of modern civilization, representing artifice and invention, and culminating in the world-tyranny of money. The abolition of money, therefore, of money in which this corrupt civilization is rooted, is one of the chief practical aims of the Order of the Regeneration.

9. This Order may be likened unto a high school or college which prepares its students for eternal life, while the generative order of man may be likened unto a common or elementary school which prepares those who have passed through it, but not died therein, for the higher Order. In both schools there are different grades,

and so the members of the Order will not all be equally far advanced; but all will have passed the entrance examination.

For further information address Max Norden, Brother in the Order of the Regeneration. God willing, recourse may also soon be had to "The Order Book" or "Book of the Third Dispensation," which is now ready for print and shall be published as soon as the right publisher or the means for independent publication can be found. And as soon as a number of brethren and sisters and the means shall be forthcoming, the first community shall also be established in a locality whose choice will be a subject for prayerful and brotherly deliberation. And may the will of God be done in all things! Humble though its beginnings, the Order of the Regeneration is the destined vestibule unto the great final ingathering of God's children. It shall stand and triumph, not as a human scheme, but as a fulfillment of the Divine Plan. Whereunto let all who hear give aid. Amen.

(The address of the author of this article is Max Norden, Eureka, St. Louis Co., Mo., to whom all questions about the movement should be referred.)

HOLINESS

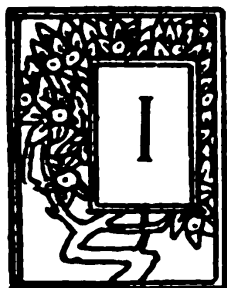
One fought to serve his God,
 But lost all gentleness in might;
 One thought to serve his God,
 But walked all lonely on the height;
 One sought to serve his God,
 But missed the spirit in the rite.
 A fourth, and wiser, found scant time
 To war or dream or pray,
 Because his hours were full of love
 And kindness here to-day.

—*Warwick James Price.*

God is love; and he that abideth in love abideth in God, and God abideth in him.—I John 4: 16.

“ CONTEMPORARY SALVATION ”

LEORA TIBBALS



IN *The Cosmopolitan* for June, 1910, is an article entitled “Contemporary Salvation,” in which are given the religious views and teachings of some American colleges for women, also those of a few prominent men.

The object of this paper is to give some views of a student of “Practical Christianity” of these “views and teachings.”

In the opinion of many American colleges for women, “belief in redemption by blood belongs to the age when men had faith in the philosopher’s stone.”

The Practical Christian understands that in the Scriptures, *blood* is typical of *life*. Christ’s words are spirit and life; they are *living* words of *life*. To be “redeemed by blood” is to be freed from a consciousness of sin, sickness, and death, by *feeding* upon Christ’s *living* words of life, or *blood*. To feed upon Christ’s living words is to take them into the consciousness, by believing and affirming them to be true words of *life*, until they are *manifested* in the mind and body. This is the true meaning of “redemption by blood.”

College women will not go to church to “find the way to God.”

The Practical Christian in some of the churches feels that the “Articles of Faith” and the “Creeds” should be changed to be consistent with the preaching of the pulpit and the belief of many of the pews.

College women say that Calvary is “an important summit in history, but not the mount of transfiguration for the modern man.”

The Practical Christian sees Calvary as typical of the transformation of man from material consciousness

to the consciousness of universal Spirit, which transformation is necessary to the "modern man" if he would find enduring happiness, health, prosperity, and life.

College women think that the truths Christ taught and lived "would be just as potent if, instead of being crucified on Golgotha, he had been drowned in Galilee."

The Practical Christian understands that the *truths* Christ came to teach and live, were taught and lived in *parables*; that his life was a parable; that if he had been drowned in Galilee, the truths he taught and lived would have been as potent, but the *language describing* these truths might have been different. For instance, Paul might have said "*drown the flesh*" instead of "*crucify the flesh*."

College women say, "Orthodox atonement is absurd; salvation for the individual to-day does not depend upon the execution of a great teacher two thousand years ago."

The Atonement, as the Practical Christian understands it and believes that Christ taught and lived it, is the *at-onement* of Spirit, soul, and body. Such an at-onement brings a consciousness of the *oneness* of God and man. In this at-onement of Spirit, soul, and body, Spirit or Mind means the superconscious realm, the Divine realm of Mind; soul means the conscious realm, or the realm of divine ideas in Mind; body is the subconscious realm, where the ideas in mind are given expression.

It is only as man is transformed from material to spiritual consciousness that this at-onement can be fully realized. This at-onement saves from the consciousness of sin, sickness, and death. The salvation of the individual to-day does not depend upon the execution of a great teacher two thousand years ago; but it does depend upon the *truths* which that great teacher taught by his life and execution and resurrection. The *sin* from which this at-onement saves is not sin against a God without, but is a falling short of Divine ideas which man is capable of expressing through the consciousness of the Christ mind—the image and likeness of God. Sickness

and death and poverty are sin, because there is no consciousness of them in Divine Mind, and man should express only the ideas in Divine Mind, the *Superconscious* Mind.

College women do not believe that Christ was miraculously born, nor that it was "a God differing from a divinely human being that was crucified."

The Practical Christian believes that no law was set aside in Christ's birth; that Christ was immaculately born according to the Divine Law of Spirit, or Mind; that the time has come for all children to be born in this immaculate way—which is possible to-day "provided a virgin could raise her ideals high enough and at the same time have the right environment." The Practical Christian believes that the crucified Christ differs from "divinely human beings" in that Christ is the only one who has *perfectly demonstrated* the Divine Man idea, which idea it is possible for any one to express who will follow Christ closely.

College women do not believe in a "miracle-performing Christ."

If by a miracle is meant the setting aside of law to produce an effect, the Practical Christian does not believe that Christ performed miracles. But the so-called miracles of Christ were not performed by the setting aside any law; they were done according to the Divine Law of Spirit, or Mind. Man to-day is understanding this Divine Law, and is doing "these things and greater," as Christ said that he would do.

College women do not believe in the "plenary inspiration of Holy Writ." "God did not write the Bible," they say.

The Practical Christian believes the Bible to be a testimony of those who have in degree discerned the living Word of God—the thought or *Logos*, the Christ of God, that was in the beginning with God, without whom was and is nothing made; for "in the beginning" refers to *things eternal*, not to *time*.

"College girls accept the teaching that to believe the Bible to be the literal and inspired word of a Deity is to convict the Infinite of ignorance of classic languages, to make him out an uninformed historian and a stranger to scientific truth."

The Practical Christian recognizes the Bible as a historical record and a guide for moral living, but accepts the Bible as an *important historical record* only as the historical events recorded illustrate the progress of man from the sense consciousness to the spiritual consciousness. The allegorical character of the Hebrew Scriptures is important in teaching scientific truth of Divine Spirit. If the spirit rather than the letter of the Bible is interpreted, great spiritual understanding will be awakened. The Bible can be truly understood only by those who, like its writers, have discerned something of the living Word, or thought, or *Logos* of God. Any errors in the historical records of the Bible or in the rhetoric or in the translation do not affect the great truths which the writers have tried to make clear. One of the great scientific truths taught in the Bible by the symbolical story of creation is that God creates by thought or word, and that spiritual man is capable of creating by thought, or by the power of his word.

Modern college women are finding the "kingdom of heaven" in the homes in which they live, and in the institutions over which they preside.

The Practical Christian finds the "kingdom of heaven" where Christ said it could be found—"within you." When this kingdom is found the result will be "all things added." The kingdom of heaven that Christ teaches is the kingdom of Spirit, or Mind, within the superconscious realm of mind in each one. It is within this kingdom that God is to be worshiped "in Spirit and in truth."

College women say, "In reality the shouting of hallelujahs and hosannas to God in the highest is idolatrous."

The Practical Christian does not worship God "in

this mountain nor in Jerusalem," but in spirit and in truth; and he finds that to praise God "in the highest" realm of his being brings peace and prosperity. Praise is *necessary*—not to an outside God, but to man. Whether he *shouts* praises to the God in the highest realm of his being or praises *quietly* depends upon his individuality. But the more he understands the God of Spirit, the more will he be filled with praise, because of the joy that such knowledge gives.

In American college philosophy there is no "Holy Spirit."

The Practical Christian recognizes the Holy Spirit to be the *expression* of the thought or idea in Divine Mind.

All are familiar with the Scriptural names for the Divine Trinity—Father, Son, and Holy Spirit. The Practical Christian understands the metaphysical terms for the Divine Trinity as Mind, Idea, and Expression: God, the Father Mind; Christ the Son, or Idea in Mind; Jesus the Holy Spirit, or expression of Idea in Divine Mind. These three, although they are separate, are yet one. Spirit, soul, and body are other names for the Divine Trinity. These three also, although they are separate, are yet one. Thus it is that the Holy Spirit means much to the Practical Christian.

It is taught at the Chicago University that "a profounder and more inspired faith in humanity" is needed.

The Practical Christian believes that it is not more faith in man as a human being, but as a *divine* being, that is needed; more faith in man as the "image and likeness of God." The consciousness of man as a human being is a limited consciousness, while the consciousness of man as a divine being is unlimited in power and dominion. Man needs to be educated to know himself as one with God. One needs to understand the distinction between the consciousness of man as human and of man as divine. The Bible makes a distinction between these two. It is the divine-man consciousness that is created in the image

and likeness of God. *All* may express the divine-man Idea by following Christ closely; for Christ perfectly expressed the divine-man Idea, and *Jesus* was that expression.

Dr. Eliot says: "What has been called the religion of the future is in reality the belief to-day of educated scientific minds," and in his judgment "this is to be the universal faith," or the "religion of the future."

In the judgment of the Practical Christian the universal religion will eventually be the belief of "educated scientific minds" that have been educated out of material consciousness to spiritual consciousness; that have learned to trace the cause of *everything* to Spirit, or Mind; that recognize the science of Spirit, or Mind, as the only true science—the science that *never changes*. Hundreds are being educated to-day in the Divine Science of Spirit, or Mind, and are demonstrating its truth in their lives with satisfactory results.

Dr. Eliot says that the "new religion" does not deal with sorrow and death, but with joy and life.

The Practical Christian has learned to eliminate sin, sickness, and death from the consciousness, thus destroying it as far as the individual is concerned. And he has learned that joy and life may be taken into the consciousness so that they will become enduring.

Dr. Eliot further says that repentance "does not wipe out anything in the past; that it is only the first step towards reformation."

The Practical Christian understands repentance to mean, not sorrow for sin, but a *change* of *mind* from lower to higher ideals, followed by manifesting the higher ideals in place of the lower. The old idea of sin was to offend an *outside* God; the truer idea of sin is "missing the mark," or falling short of Divine ideals concerning everything, including health and prosperity. The true idea of repentance, then, is changing the mind from the old idea of sin to the true idea of sin—not only changing the mind, but changing the attitude towards

them. Repentance thus understood may become not only the "first step towards reformation," but the whole way in that "first step."

"No hell" is a part of the college teaching.

The Practical Christian knows that if one thinks hellish thoughts one reaps hell; that whatsoever a man sows in thought, that will he reap; that it is by the power of thought that both heaven and hell are made in consciousness.

Prof. Simon Patten thinks that this is not the "best possible world." He also thinks that a steady normal evolution for four thousand years ought to have borne man further than he found himself at the close of the epoch.

The Practical Christian believes that by the power of thought man has gotten out of the spiritual consciousness into the material consciousness; out of the consciousness of a spiritual world into a consciousness of a material world; out of the consciousness of the "best possible world" into the consciousness of a limited world, an imperfect world. Jesus Christ came and taught the way back to the consciousness of "the best possible world." He taught man that he could make his own world and his own body by the power of his word; so that if his world and his body are not the best possible, it is his own fault.

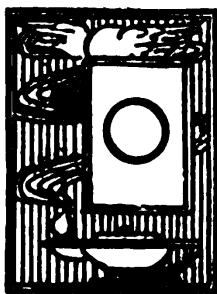
It is stated that our greatest physical scientists say, "Evolution is mind action, and the embodiment of ideas its goal."

Practical Christianity teaches ideas in both the absolute and concrete, and that *man* is the *embodiment* of God ideas; that Jesus Christ was the perfect embodiment of God ideas.

Our destiny is not mapped out for us by some exterior power; we map it out for ourselves. What we think and do in the present determines what shall happen to us in the future.—*Christian D. Larson.*

SOME ESSENTIALS

FRANK R. LYNCH



ONE of the fundamental principles in demonstrating the laws of Divine Mind is the continuous recognition of the omnipresence of the Spirit of Truth, a recognition that *knows* the relation of man's being to its source. It is necessary to develop the mind of man so that he will consciously know at all times that he constantly dwells in the midst of the all-pervading Omnipresent One. It is the work of those who are endeavoring to demonstrate the Law to establish in consciousness the truth that there is but one Presence in the universe—the Spirit of Life, Love, Substance, and Intelligence; and before the complete demonstration of the Divine Ideal can be made, man must realize for himself that he is the offspring of this One. It is necessary for each individual to make personal application of the laws of mind in order to transcend the world of things and to enter into a fuller consciousness of the universal Presence.

All life is one. The virtue of this oneness is the inspiration of God in man, which he realizes through obedience to the Divine Law. The One Life of the universe is the everywhere-present Mind of God, the principle that governs the entire world. This is the Word of God mentioned in the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God." It is the creative energy that underlies all creation, and the cause of all that is made visible. Although invisible to mortal consciousness, its operations are none the less real. They are creations of the Word. The greatest and most complete expression is Man, the embodiment of Spirit, soul, and body. He is the creator of his world and the master of

his destiny. There is within his being the power to overcome the lesser self, the sense man, and to express in its perfection the Christ consciousness. God the Word is creative idea. If he were not creative nothing could come into existence. Man, as the expression of the Word, is creative power. He is privileged to act according to his own wishes. He is absolutely free to partake of the fruit of the tree of knowledge of good and evil. It is by understanding, the most necessary faculty in man's being, that he can use aright the forces of nature. This understanding will be abundantly supplied if man is obedient to the higher law.

It is essential that man should acknowledge God in all his ways. It has been a difficult task for many to realize the mighty Presence that enfolds all things and surges in and through all, even the most infinitesimal. "The true doctrine of Omnipresence is, that God reappears with all his parts in every moss and cobweb." Every cell has the intelligence of Mind. The *real* nature of man is the Son of God. God is, and man is his expression. If man would see God in himself and others, he must look for the good, the just, the pure, unselfish love in everything. All good is God. He reveals himself in all his creations. Do not look afar from yourself for the good. See it in all things; think it, speak it. If your affairs and environment do not measure up to your idea, speak the word of Divine Order and they will respond in adjustment. Your words and thoughts have formative power. Use that power to the best advantage. Let only the good and true manifest in your life; they are the things worth while.

It is quite evident that man at first is barely conscious of his relation to the inexhaustible Source of his being. He knows very little of his real character. Occasionally, like a flitting shadow, he gets a glimpse of his higher Self and of a nobler purpose in life; but his joy is only temporary, because he is not always at-one with the Spirit within. When he wholly knows the ab-

solute truth of the indwelling Christ, he awakes to a constant realization which brings him perpetual joy, "the peace which passeth understanding." This peace can be attained here and now. It is the fulfilling of the law. It is made clear, that the place of communion between man and God is within each individual. Now he understands the words of Jesus when he said, "The kingdom of God is within," and that from within come the peace and joy that satisfy. Satisfaction will not be found in searching for sense gratification. It will only be found by turning from the outer to the within. Man cannot afford to waste his time in seeking in the outer realm for happiness. All his desires will be gratified when he goes to the One Source, which is ever ready to be his supply. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Man is constantly directing all of the elements and powers in his universe through mental and spiritual laws. The working of these laws is exact and immutable. They are the laws of Principle, which are perfect. Man's very life is controlled and sustained by his knowledge of himself and the Law. If he is cognizant of the presence and the power of the one Intelligence working in and through him, his achievements will be greater than if his success depended upon the limited, personal man-idea. There need not be any lack of life or substance, or anything needful to man, for there is no exhaustion of the fountain of infinite supply that is always ready for his appropriation. Emerson recognized this when he wrote, "Everything in nature contains all the powers in nature." We are told that the average man employs only one-tenth of his power, and the rest is wasted or lies unused. One can see the unlimited possibilities of man when he makes use of nine times as much power. There is mighty force in the Word, enough to quicken any dormant faculty in the physical organism. The essential is that mind is all and that thoughts and ideas are greater than anything

tangible. Man must, through the right ideas, remove the barriers that bind him to materiality, in order to set himself free to manifest the Mind of Christ.

The permeating power of the universe is the constructive force in man that is building and renewing his mind and body, or it is the destructive force in him that is depleting his being, according to his ideas and mental attitudes. All the forces in nature are beneficent if they are harnessed rightly. The right use of all the elements is through transmutation; *i. e.*, the power to transform the forces into channels of construction. This is accomplished through concentration, which leads to an attitude of poise. When poise is attained the energy that is generated in the system is conserved. It has been proved that health has been demonstrated by the conservation and right direction of this energy. We find in our development that it is essential to cultivate the poised state of mind. Not only does it prevent loss of power, but it also increases and generates energy. "Be still, and know that I am God." Every action of being must be employed constructively; all the forces must work harmoniously. Back of all action is Mind, that realm from which springs the eternal life.

Primarily, man must understand the principles of being; of mind and its activity. Sooner or later he will come to the conclusion that he must deal directly with the law and its Creator. All science and philosophy are directing us to the true doctrine of the universality of the Spirit, and the oneness of Spirit with man. Tennyson had a clear insight of the truth of this when he said, "Closer is He than breathing, and nearer than hands or feet." And yet it is hard for some to realize this unity. The realization comes through the daily communion with the Spirit of Truth, which communion brings a fuller understanding of its presence. To find the Spirit within, "go into thy closet and pray to the Father in secret, who will reward thee openly." Pray with the understanding that man is the son of the Universal Good and claims

his rightful inheritance, which is "all that the Father hath." If sense thought is leading one into bondage as a creature of circumstance, deny it. It is only an illusion. Eliminate from the mind every thought that is not giving absolute freedom. Affirm that man is centered in Spirit and that he lives, moves, and has his being in the mind of Christ. In this way the Word of God is made manifest and we behold his glory as the only begotten of the Father.

THE WORLD ADVANCES

New times demand new measures and new men;
 The world advances, and in time outgrows
 The laws that in our father's day were best;
 And, doubtless, after us some purer scheme
 Will be shaped out by wiser men than we—
 Made wiser by the steady growth of truth.
 The time is ripe, and rotten-ripe, for change:
 Then let it come; I have no dread of what
 Is called for by the instinct of mankind.
 Nor think I that God's world would fall apart
 Because we tear a parchment more or less.
 Truth is eternal, but her effluence,
 With endless change, is fitted to the hour;
 Her mirror is turned forward, to reflect
 The promise of the future, not the past.

—*James Russell Lowell.*

There is no passion, there is no appetite, there is no force, which, when brought into the presence of love, in its beauty and strength, has the instinct of rebellion in it. Everything bows down to that. In the New Testament the word "love" constantly rings out its sweet, silvery notes like a bell in some belfry, piercing through all other sounds. Love swings in the eternal belfry, and may be heard through all earthly noises.—*Henry Ward Beecher.*



BIBLE LESSONS

BY CHARLES FILLMORE



Lesson 13, September 24

DANIEL IN THE LIONS' DEN.—Dan. 6: 10-23.

10. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled together, and found Daffiel making petition and supplication before his God.

12. Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.

15. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

GOLDEN TEXT—*"The angel of Jehovah encampeth round about them that fear him, and delivereth them."*
—Psa. 34: 7.

Every faculty is brought forth in character through use and trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The Son of God must master every mortal limitation. When we overcome a weakness we are that much stronger. It is the Christ consciousness that says, "To him that overcometh will I grant to sit with me in my throne." This throne represents the place of power and dominion which one attains who masters himself.

This mastering oneself includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite, he had risen to power in Babylon and was ruler over one hundred and twenty provinces. Such rulers in those times almost always made their position a source of gain. But Daniel refused to share in or wink at "grafts," and he thus incurred the enmity of the other office holders. This is the basis of the conspiracy against him as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and center around certain ideas exactly as men form organizations; also that there are

opposing sets of thought aggregations in every mind, each seeking for the ascendancy. All the honest thoughts you have had flock together in your mind, and also the dishonest thoughts, and each aggregation is trying to make you act from its standpoint. The one in dominion is the king (will), who acts as moved by the various thoughts, or as directed by spiritual understanding.

This king (will) is a vain fellow and has his weak spots, one of which is that his law is supreme and cannot be broken. In Oriental countries this is carried to the extent of deifying the king and making all his edicts absolutely inviolate. The king of Babylon was not simply a servant of Ormuzd, the deity; he was regarded and described as actually the "image of the god" who dwelt in him. "Divine honors and worship were naturally paid to such an exalted personage," says a Bible historian. The will is the "image and likeness" of God, and is regarded by all mystics as the central spark that links man to the Supreme.

The will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But having in ignorance sent forth an act that puts this faculty to a severe test, will is worried, and affirms that the God of Daniel shall deliver him. This is a correct handling of the situation. When we do that which puts us to the test along any line, we should declare the Divine deliverance and power at work. This sets into action thought forces that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us when we are wrongfully accused and know we are innocent. One who is passing through this phase of thought regeneration should, like Daniel, be true to his God in spite of all intimidation and persecution; for these will sometimes come from without as a reflection of the tumult within. People who are making special efforts to live true and spiritual lives often find those who have been their friends turn about and abuse them, and accuse them

of evil acts. This seems doubly hard to bear right when the aspirations of the soul and the whole trend of life have been to a holy life. But when we understand some of the inner workings of thought we see why this opposition is set up. Jesus saw it and said, "Forgive them, Father, they know not what they do."

Lesson 1, October 1

THE PROPHET EZEKIEL A WATCHMAN.—

Ezek. 3: 12-21.

12. Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place.

13. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

14. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me.

15. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

16. And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying,

17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand.

21. Nevertheless if thou warn the righteous man, that the

righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

GOLDEN TEXT—“*Hear the word at my mouth, and give them warning from me.*”—Ezek. 3: 17.

Consciousness of the Spirit comes to every man according to his mental and physical status. A cautious, conservative man would open his mind very carefully and let in but little of the higher light. To him it would seem like moonlight, and he would describe his experience as a far-away dreamy sort of mental vision. But an enthusiast, whose whole mind is open and alive to things spiritual, would feel and hear the influx from on high, as did Ezekiel. “The voice of a great rushing,” the “noise of the wings,” represent the swiftness of the spiritual thought, and the “noise of the wheels” the power.

Spirit does not take account of days and nights in the outer sense, but they are used as fit symbols to describe the light and darkness that pervade the mind. “It came to pass at the end of seven days, that the word of the Lord came unto me,” means that light came into seven of the twelve centers of power in Ezekiel’s consciousness. He was then prepared to receive and understand the word from the Lord.

A watchman stands on the city wall and sees what is going on both within and without. This well represents a spiritually developed person; he sees within, he sees without, and he challenges with the word of command those who pass through the gate.

When light has broken into seven of the inner centers a larger capacity and power come to man: he is co-operator with Divine Mind in lifting all men to higher planes of understanding, through freeing them from the burden of sin. Jesus said to Peter, who had been thus illumined, “Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.” Ignorance of the law of mind action builds thought conditions in body that are

reflected into mind, and the sinners know not where to turn for relief. They are ignorant of the spiritual law, and so immured in sensation that they would not accept it if it were presented to them; hence their only hope is to have the aid of some one who knows the law of freedom from the effects of sin and has also the power to use it.

The Lord requires those who have attained mastery over their own errors to act as life savers for those who are yet in the ocean of sense ignorance. This is life or blood atonement.

When we who know the all-forgiving power of Spirit, fail to deny the evil that we see in others, it is reacted upon us and we are entangled in that bound life.

If we speak the freeing word of Truth to the ignorant we fulfill the law, and whether they respond or not we have no reaction of life force.

When those in understanding of Truth fall away we should hold them up instead of condemning them. Our condemnation holds them down when they most need the freeing thought, and the law of thought holds us responsible for their failure to come back into the realization of Spiritual life.

Our lives are linked with the lives of all men, and the greater our realization of this the greater our power to build them up or tear them down. One can, through great sympathy and desire to help another, take his sin and go down under it; but this is not the atonement taught by Jesus. Under the law which he set forth we should become so sure and positive that the good only is true, that the evil will fade wholly away under our swift and certain realization.

Lesson 2, October 8

THE LIFE-GIVING STREAM.—Ezek. 47: 1-12.

1. And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the

east); and the waters came down from under, from the right side of the house, on the south of the altar.

2. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins.

5. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it; from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

GOLDEN TEXT—*"Whosoever will, let him take the water of life freely."*—Rev. 22: 17.

Ezekiel means "God strengthens." He shows how to demonstrate strength.

The "house" which he saw in his vision is the vital body. By this we mean the body of thought, of which the physical body is the shape. All shapes have their origin in thought-forms.

The "door of the house" is the I Am. "I am the door," said Jesus. The "east" is the within and the "west" the without, in all Scripture symbology. "Waters" represent the universal all-pervading thought energy in its negative consciousness. In the body this may be termed the vitality. This vital current flows out from under the threshold; it is less than or beneath the door, I Am. The house faces "east"; when we vitalize from the spiritual we always look within. When we concentrate on the I Am and affirm, "I am strong with the strength of the Spirit," we open the inner or "east" door of the soul-body, and a vital flow sets in from the brain down the right side to a point under the heart (altar), where is located the *solar plexus*, the vital center of the organism, and through which the soul connects with the outer or physical body.

There is in reality no such thing as matter—solid material forms, or physical substance. These are all concepts of ideas held by the mind and believed to be what they appear. When the "man," which is the Spiritual I Am, goes "forth eastward with the line in his hand," he is estimating or getting a comprehension of the real character and capacity of this life flow. "A thousand cubits" represents the unlimited *idea*, which grows greater in human concept the more it is dwelt upon. The first estimate of the Universal vitality is low—"waters to the ankles." The next measurement is higher—"to the knees," and the next to the "loins." The fourth measurement is the concept gained from all sides of comprehension, and it reveals a great river that cannot be passed through. "In him we live, and move, and have our being." This ocean of vital life and energy is

not only within, but without also. Yet we must have our attention called to it, and continually *see* it with the mind before we comprehend and realize that it really exists. "Son of man, hast thou seen this?" "Having eyes, we see not."

Trees represent nerves, and nerves are expressions of thoughts of unity; they connect thought centers with one another. The "Arabah" is the desert, or places in the earthly, physical ideas of substance, which have been separated from the indwelling vitality. When this inner vitality is turned to the without new life-forms spring up. Fish represent ideas of multiplication, fecundity.

The trees growing on both sides of the river represent the nerves radiating from the vital flow on each side of the spinal column, and connecting and unifying the whole organism. When we cultivate and conserve this inner vitality, it accumulates in the organism and about every four weeks overflows and becomes a permanent part of the soul. This is the fount that is the "meat" or food of the soul. If it goes down to the physical and is wasted in sensation, both soul and body are starved. The leaf for healing is the sustaining, purifying, harmonizing power of this strength and vitality from the Spirit.

Lesson 3, October 15

THE RETURN FROM THE CAPTIVITY.—

Ezra 1:1-11.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives,

10. Thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

GOLDEN TEXT—“*He retaineth not his anger forever, because he delighteth in mercy.*”—Micah 7: 18.

There are periods when the thoughts turn to religious subjects as easily as sparks fly upward. The man immured in sense suddenly begins to study matters pertaining to the soul; he joins the church or investigates Christian metaphysics. This is the return of the children of Israel to Jerusalem. Cyrus, who represents the ruling idea in consciousness, was “stirred up” by the Lord, and he made a proclamation to the effect that it had been given him to build a house unto the Lord at Jerusalem. Cyrus was a heathen king, yet the Lord “stirred up” his spirit or inspired him to act in a way quite contrary to his usual custom. He had captured the Israelites and had held them in bondage many years in Babylon (sense confusion). By this we discern that the Lord inspires

men who are open to Truth wherever they may be found. It may be that you are in the most material of occupations and your thoughts utterly sensual; yet if you have been "stirred up" by the Lord you can commence right where you are the movement toward Jerusalem (the spiritual center of consciousness).

You some time "came forth from that city," as stated by Paul in Hebrews, and now you are to return and take all the "vessels of silver, with gold, with goods, with beasts, and with precious things," which represent the fruit of your experience in the sense consciousness. So we learn that no effort is wholly lost, though it be put forth in a field apparently barren and fruitless. The vessels taken from the temple at Jerusalem at the time of the captivity were used in the worship of false gods in Babylon, but now they are returned to be again used in the worship of the true God. These vessels represent our capacities of appreciation—the ability to comprehend or measure life. The man who is getting pleasure out of the lusts of the flesh is measuring up life—the One Life—before false gods, and is using his God-given capacity (vessels) to do it with. He is getting experience, generating forces that he will have eventually to master and return to the temple at Jerusalem. Nothing is lost in Divine economy, and man will in due season refine and extract the gold from every thought and act—though he may find it hot work getting rid of the dross.

Lesson 4, October 22

THE FOUNDATION OF THE SECOND TEMPLE LAID.—Ezra 3:10 to 4:5.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving-kindness endureth for ever toward Israel. And all the people

shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

1. Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple unto Jehovah, the God of Israel;

2. Then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you; for we seek your God, as ye do; and we sacrifice unto him since the days of Esar-haddon king of Assyria, who brought us up hither.

3. But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us in building a house unto our God; but we ourselves together will build unto Jehovah, the God of Israel, as king Cyrus the king of Persia hath commanded us.

4. Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5. And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

GOLDEN TEXT—"*Enter into his gates with thanksgiving, and into his courts with praise.*"—Psa. 100: 4.

The return of the children of Israel, and the rebuilding of the temple, is a symbolical description of what occurs in the consciousness of one who has been mentally confused for a season and has returned to normal conditions. The priests are the thoughts that relate us to spiritual things, and the builders the thoughts that relate us to material things. In order to build harmoniously we must set our thoughts to work along all lines; this includes both the spiritual and material.

The one who would construct an harmonious consciousness, which includes mind and body, must see to it that joy has its place in his spiritual thoughts. When-

ever the name David appears, we may know that some phase of the love or emotional nature is involved. The body is supplied with spiritual energies through the heart center, or *solar plexus*, and the presiding genius of this function is David, or Love.

Singing, praising, and giving thanks are known to the spiritually minded as the great building impulses of the man. When we rejoice in spirit, and our hearts are filled with gratitude, and we express ourselves in thanksgiving to the Author of our being, there go to every part of mentality and body thrills and waves of harmonious energy. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and Levites.

The priests and Levites and ancient ones who "wept with a loud voice," are regrets. See to it that the shouts of joy over present achievements drown these out.

The enduring temple is founded in the understanding of Spirit as the one and only causing factor of all things. There are would-be helpers in this building process, who claim to be co-workers with the spiritual builders, but when their methods are uncovered they are found to be adverse to the pure spiritual way.

In the building of the spiritual body we should distinguish between the constructive Cause and the adjustment of conditions that already exist, to the end that that Cause may be more fully expressed. When breathing exercises, dieting, and other physical adaptations claim to be *causes* in spiritual development, they become adversaries, and those who have not yet gained an understanding of their right relation in the erection of the temple would better exclude them from any part in it.

Characters are determined, not by the opinions which we profess, but by those on which our thoughts habitually fasten, which recur to them most forcibly and which color our ordinary views of God and duty.—*William Ellery Channing*.

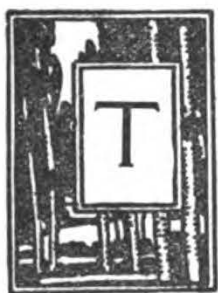
THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

PRACTICAL CHRISTIANITY IN THE HOME

ANNE SEIDEL



THE home is the wonderful kingdom where the mother is queen. It is our first and greatest battle ground for freedom from error. Next to the individual it is the greatest radiating center for Truth or for any development of Truth. This being true, it becomes very important that we take this center into our earnest consideration, to see if in our new way of looking at old conditions we cannot learn some lesson that will help us to make it a power for good that will one day rule the world.

This realm over which you or I may be queen is almost entirely the reflection of our own souls or consciousness. We form and attract to us in the visible according to the quality of ideas that are entertained in our thought realm. If conditions in our homes do not suit us, there is nothing gained in blaming some one else. Blaming others leads us away from the true cause, and we shall not be able to correct these unpleasant conditions if we do not know where they come from. I am sure you will all agree with me that each one is continually forming in her mind *conceptions*. This we have always known; but we have not known that each conception must come forth, as much our children as are the flesh babes.

We did not know that anger, jealousy, condemnation, and hate fostered in our thought would one day come forth as lusty children in our homes, to deal death

and destruction to whatever might come in their path. We have believed that thoughts were fleeting things that come and go within the mind. But now we know that each conception, whether good or ill, is given from within our womb of thought, and that it will one day stand out before us, either to please us or give pain.

If in our ignorance of this law we have not created what is pleasing to us, the remedy is plain. Let us learn to hold as fast and as best we can that immaculate conception which means the seeing of the Christ only, within ourselves and others. The closer we hold to this perfect conception the more perfect and satisfactory the result when our thoughts become visible, and the sooner our home kingdom will indeed be the kingdom of heaven.

MY PLACE

FLORENCE SLACK CRAWFORD

Dear Lord, I ask not to go where voices call with loud
acclaim.

Give me no pinnacle of greatness, no place in halls of
fame;

But oh, dear Lord, where the way is dark, within those
prison walls

Where low life's candle burns, where loud the tortured
calls

Of darkened souls deep pierce my listening heart—if it
may be

That there I can with steady faith hold firm the light,
send me!

A trembling hand, perchance, might snuff the low, dim
flame;

Give me of thy humility; let me but use thy name,
Slip in, unsung, among the wretched, where thou thyself
wouldst be.

Dear God, if I can but be worthy, send thou me.

THE PERMANENT CHILD



SAT watching my baby, my little son, who was asleep—a year-old child, fair and strong; and it did not seem a day since he was a tiny red creature, helpless and faintly groping.

As I looked and loved, I thought how it would not seem another day till he was a sturdy boy, a tall youth, a man grown, and I should lose my baby forever!

Then I thought of all the other mothers whose babies were flying from them by day and night—growing up, pushing away; of how we loved our babies and could not keep them even if we would. And I seemed to see the million babies of mankind all over the earth—black and white and yellow and brown, well-loved little ones of a million mothers—breaking into life like bubbles: blossoming, sprouting, coming into being everywhere, every hour, every minute, every second—this budding glory of babyhood—all over the earth; human life springing up in babies, like the spring grass. And they fled as fast as they came. The days flew by; the weeks, the months, the years, and the babies changed and grew like a transformation scene; taking new shape, becoming boys and girls, men and women.

But while I watched this million-fold swift flutter of unceasing change, suddenly something happened to it. The million and million seemed to coalesce and become one—one little child; and the swift flutter of change grew vague and faint around it, so that although there was a soft uncertainty around the child and a half-visible smoke of growing forms arising from it, yet that small, dimpled shape remained, a little uncertain in outlines as in a composite photograph, but steady and changeless as to the eyes—the clear, deep, searching eyes of a child.

My whole heart yearned to him; something rose and

swelled within me, deeper, wider, stronger than anything I had ever felt before. I loved him as I had never loved my own, as I had never known that I could love. And suddenly I felt that I too had changed, and that I was now not only a mother, but *the mother*; and I saw what it was I loved: It was *the child*. And I longed to feed and guard and shelter and serve that child, as might a million mothers made into one, with all the sweet helplessness, all the glorious promise of a million children made one for her to love.

Then as I watched those deep child eyes, as my heart swelled and ached with that great love, I saw—I felt—I knew—what had been borne, and still was borne, by this, the child in human history. I saw the savage mother and the savage father caring for the children the best they knew, with all the torture and distortion, all the cruel initiations, all the black, blind superstitions of those old times, to the crowning horror of infant sacrifice when the child went through the fire to Moloch—for his parents' sins—the living, loving, helpless child, sacrificed by his parents! I saw the bent skull of the Flathead Indian child, the crippled feet of the Chinese girl child, the age-long, hideous life and death of the child-wife and the child-widow of Hindoostan. I saw the child in Sparta, the child in Rome, the child in the dark ages, the child scourged, imprisoned, starved, its mind filled with all manner of black falsehoods, its body misunderstood and maltreated; and my heart ached, and I cried out, "Were there no mothers for those children?"

And then I saw behind the child, the mother visible—the vague, composite, mighty form of a million mothers made as one; but her heart was my heart to feel and know.

I said to her, aching for her yet full of awful blame, "Could you not have saved the child from this?"

And she wrung her hands. "I loved my child," she said.

"Loved? Loved?" I cried. "Could Love allow all

this? Could Love not guard and feed? could Love not teach and save?"

"Alas, no!" she said. "I gave Love; it was all I had. I had neither knowledge nor freedom nor wisdom nor power; I could not guard or feed or teach or save. But I could love and I could serve—and I could suffer."

And the eyes of the child, steady, clear, deep as all Time, were on me; and I felt his pain.

Then the moving screen of the past was swept away, and the present spread and widened before me till I saw the whole wide range of earth in all its starlit glory and sunlit joy—and everywhere the child; also everywhere the mother—still loving, still serving, still suffering, still without knowledge or wisdom or freedom or power, still unable to guard or feed or teach or save.

Disease preyed upon the child. Poverty preyed upon the child. Labor preyed upon the child. And I cried out to the mother—that mighty figure I saw dimly there behind the child—to save the child. But there replied only the faint, piping voices of a million mothers, isolated and alone, each sorrowing one heartfull for one child—and sorrowing in vain.

"My child is dead!" said one, and wept.

"Mine is a cripple!" said another, and wept.

"Mine is stunted by the mill work," said another, and wept.

"Mine is ignorant and grows vicious because of our poverty and the vileness wherein we must live!" said another, and wept.

And I cried to them again: "But you are millions upon millions, and you are mothers! And you can have to-day, if you will but take it, wisdom and freedom and knowledge and power, and you can feed and teach and guard and save."

But the great picture faded and fled away. The child disappeared, and left first the flickering flight of a million babies like the leaves of a forest, and then but one—my child—asleep before me. That vague and

mighty figure of the mother disappeared, leaving first the sad-eyed faces of a million mothers—loving, serving, and suffering—and then nothing but myself and my child.

But in my heart remained an emptiness that nothing could fill. I caught my baby to my heart; but he was not enough! I had seen and I had loved the child, the baby world.

“Oh, child of mine!” I cried, “I will love you and serve you, and I will feed and guard and teach and save; but that is not enough! You are but one, O child of mine, and there are millions and millions! There were, there are, and there will be! It is a stream, a torrent. It is everlasting. Babyhood, human babyhood—and not yet motherhood to meet its needs!”

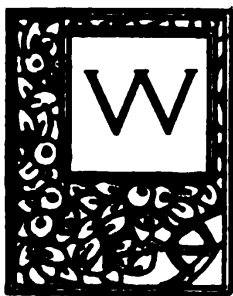
No savage mother is enough. No slavish mother is enough. No narrow, selfish mother is enough. No pitiful offered sacrifice of one mother’s life is enough.

The child does not need sacrifice. It needs wisdom and freedom and knowledge and power. It needs social motherhood—the conscious, united mother love and mother care of the whole world!—*Charlotte Perkins Gilman, in “The Forerunner.”*

MOTHER-TALKS

No. 6—THE DELIVERER

CLARA ENGLISH



WHAT did we talk about last time? About growing up—yes. And we found you were not too little to understand something of the meaning of that big word “consciousness.” Indeed, you felt quite proud to explain to daddy that being conscious is being awake, and that growing up is waking up. What are we to be conscious of? Of ourselves as God’s children; we are to become more and more awake to the great, splendid “I,” the true picture of the Father Self. The word “consciousness,”

you see, is quite an important one in helping us to see clearly the truth about God and about ourselves. What is it which keeps on growing? Yes, the soul self; and as the soul or self-consciousness changes, the body also changes. There have been many persons in the past—there are many to-day—who have grown to be very great souls; many men and women in different parts of the world whose “I” consciousness has unfolded to such a degree as to enable them to teach and help others. But only one has become fully awake to his God nature. Yes—Jesus. We said, didn’t we, that he is the Father’s only grown-up Son.

You have heard many times the story of his coming into the world. Do you know why he was called Jesus? It was because that name means “Savior,” and he came to save people, did he not? Why did people need saving? Because they had fallen into a dreadful mistake. They were believing a lie. Yes, you know—believing they were separate from God and from each other. Now the dear Father loved this world of his so much, and was so sorry for his children in their miserable plight, that he provided a way by which everybody could be delivered from the lie and all its terrible consequences. He sent his Son to live as a man among men, so that he might overcome and destroy the lie and show to the world the true God and the true man. You see the people, even those who were trying to learn, trying to do right, had come to believe that God was angry with them most of the time and really enjoyed punishing them. I once heard of a little girl who, when asked if she loved God, said yes; she was “afraid not to.” That is about the way the whole world was thinking and feeling when Jesus came. Isn’t it sad, when people know so little of God as to believe he is always frowning and finding fault! Jesus came to tell everybody that he is a loving, pitying Father, a protecting, comforting Mother, waiting to take away all unhappiness and fear. That was “good news,” wasn’t it?

What made the child Jesus different from other children? He was the Christ child. Let us see what that means. A long time before Jesus was born, when a man was specially chosen by God to be king over his people, a messenger was sent to tell him and to pour oil upon his head as a sign that he was so chosen. This was called "anointing." You remember the story of David—how he was anointed when a shepherd lad, and how he afterwards became a great and good king, delivering his people from their enemies and making of them a great nation. Now, "Christ" means "anointed." Jesus is the Anointed One, God's chosen King and Deliverer, who conquers all enemies and makes his people free. He saves us from our sins, from our wrong thinking and wrong doing; shows us how to be like God. As he grew from childhood to manhood he became more and more awake to his God nature, more and more conscious of what he was and why he had come into the world. At last he knew himself—knew the real "I"—so well that he could say, "the Father and I are one"; and not only say it, but prove it. He knew so surely that he was God's Son, God's own Self pressed out, that all the mistaken beliefs which surrounded him could not make him sin, could not make him think thoughts unlike God's thoughts. He knew the real from the unreal, therefore was not beguiled or deceived by the tempter.

Now listen. This understanding, this consciousness that the Father and he were one, gave Jesus power over everything. We see wonderful forces at work all about us. Something causes the grass to grow, the rain to fall, the earth to shake; something brings heat and cold, and thunder and lightning; something makes your heart beat, your lungs breathe, your eyes see, your ears hear. These powers all come from God. Sometimes we call them forces of nature; sometimes we speak of them as God's spirits, his helpers. Do we know how to make them obey us? No; we understand very little about these unseen workers. But Jesus was master of them all. When we

were on the big boat the other day, you remember, we saw the sailor men busily at work. They were carrying out orders. If the captain said "Go there," they went; if he said "Do this," they did it. In like manner all unseen forces or workers obey Jesus; all are willing servants of the God Man. You see, he was truly king and ruler, the real man who has dominion over all created things. That is why he could do such wonderful works; why he could heal every kind of sickness, even bring the dead to life. Yes, dear; you know about many of the marvelous things he did, and how great crowds of people followed him because of them. When he wanted to be alone with the Father, that he might talk with him and be filled to overflowing with the God consciousness and power, he had to steal away, you remember, and hide himself in some lonely, silent place.

You would suppose that everybody who saw and heard him, and witnessed his wonderful works, would have believed what he said of himself. But no; only a few believed he was the Anointed One, the promised Savior. And even they were slow to learn that he came to save *everybody*; slow to see that he took away the sin of the whole world, cleansed it of all false beliefs, and made everything new. Even after he was crucified and had proved to them that death itself, the greatest and most feared of all enemies, had no power over the God Man, they did not fully understand. Not until after he had left them, grown up beyond the world's life and the world's eyes; not until the Christ spirit had come into their own hearts, did they begin to see clearly. Then they remembered his words, and with awakened understanding went forth to carry the glad news of salvation to the rest of the world.

Jesus says to each one of us—to every man, every woman, every little child—"Come to me, believe in me, and I will save you; I will make you free from everything that is unlike God. I will make you live forever in such joy and peace and plenty as you cannot now

even imagine." We *want* to be free, don't we? We want to be saved from everything that is untrue, everything that does not belong to the real "I." You see, every thought, every bit of consciousness, that is not like God's thought, has no lasting life; it must die. Why? *Because it is untrue.* Listen: the more in you that is like God, the more in you there is to live forever. In every person there is *some* true thought, no matter how "bad" he may seem to be; in every soul, you remember we said, the God seed is folded up. Otherwise it would not *be* a human soul. We all need *more* true thoughts, more consciousness of the real Self, more *life*. How shall we get it? how get lasting life into every bit of our conscious self? By coming to the Christ. And how shall we "come"? We will talk about that next time.

"BLESSED ARE THE PURE IN HEART, FOR
THEY SHALL SEE GOD"

ROSALIE TASKETT



IN this age of enlightened thought along all lines, numbers of parents are earnestly seeking not only to rightly understand the laws of Nature for themselves, but to find the best methods for instructing their young children, with a view to preserving their mental purity and bodily chastity. But quite unmindful of this most sublime of all the Beatitudes, many mothers and the great majority of fathers, in the ordinary ways of life, are not sufficiently pure in heart to see God in all things—in matters pertaining to the functions of the body, to reproduction in all animal life, as well as in the forms of the vegetable kingdom.

If a little child, essentially pure in heart, is taught in its earliest years what are called the "secrets of Nature," it sees only the hand of God in them; nothing abnormal or impure or improper or unmentionable. "To

the pure all things are pure." How important, then, to present to the child, in the very beginning of his walk in life, while his mind is yet unspoiled by false ideas, the truth about himself and all Nature. By so doing we take the surest course for preserving his mental purity for later years. And just as surely as he is correctly instructed he does see God in all these things, to the same extent as, if not to a greater than, in any other manifestation of Nature—or God.

"The supreme desire of the soul is to manifest God." The supreme desire of the soul of everything in the universe is to manifest God—to manifest, each in its own peculiar way, that life of God inherent in every form of creation.

To what end is all life? To what end are all living, breathing, growing, palpitating creatures, plants, forms and expressions? To manifest God. This is the supreme desire expressed in millions of varying shapes and forms and attributes. What more simple and natural and reasonable, then, than to lead the little child to see God in all forms of life? or, to express it more correctly, to endeavor to avoid leading him in a way which, by any breath of doubt on our part, prevents his seeing God with clear eyes in all the varying forms and expressions of the World Beautiful?

Play Your Part

To-day is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.—*David Starr Jordan.*

God speaks to me in every nodding flower.

I hear his voice in every wind that blows;

It calls me from the depths of leafy bower,

And echoes in the heart of every rose.

—GLADYS FREEMAN.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, although they may be separated by thousands of miles; and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY

Unity Building, 913 Tracy Ave.,
Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1911

Held daily at 9 p. m.

*My Soul Doth Magnify the Lord in Health,
Peace, and Plenty.*

PROSPERITY THOUGHT

September 20 to October 20, 1911

Held daily at 12 m.

The Substance of Spirit Is My Prosperity.

JUDGE RIGHTEOUS JUDGMENT

EDNA L. CARTER

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—
I Sam. 16:7.



THIS text is so plain and clear that it needs nothing in the way of an explanation, but it does need emphasis. When one thinks about it for a while, he feels it should be shouted from the housetops. However, the best way to emphasize it is to call attention to it and get it to sounding in the inner consciousness of men, and let it make its own way to the outer.

Two standards are here suggested—one true, one false; one founded on the Truth of Being, the other on the limited vision of the natural man. It is easy for any one to see that the realm of appearances is misleading; that the five senses do not always report the truth. Deeper within lies that spiritual judgment which is based

on exact Law and the Truth of Being. When the inner consciousness is not quickened sufficiently to express the judgment of the Spirit it is sometimes necessary to give heed to what others claim to be true; not that one should forsake his own judgment and follow that of another, but that he should be willing to consider whether his own judgment is according to Truth, and if not, to change it. This in no way violates the freedom of the will. A simple illustration of the need of having a standard other than the natural man can furnish is found in the experience, which doubtless every one has had, of finding himself "turned around" in a strange place. The wrong way seems so surely to be the right way; but one must go contrary to the points of the compass as they appear to him, and seemingly walk directly west to reach an eastern point. It is just the same in following Truth. When an affirmation of Truth is taken up, the mind sometimes refuses to travel along that line, but insists that the affirmation is untrue. To keep the right road the same mental discipline is necessary in both cases.

This explains why Truth students are sometimes accused of telling "metaphysical lies" when they affirm the Truth of Being. They discern the Truth and declare it, knowing the appearances to the contrary are not true. To the natural man the appearances are the real, and he thinks those who are affirming the Truth are telling what is false.

One of the secrets of true spiritual healing is found in the study of the two standards of judgment, presented in the text above, as they apply to man. There are two distinct conceptions of what man is: one, that he is the offspring of God, the image and likeness of the Father, perfect and sinless; the other, that he is "born in sin and conceived in iniquity," and that there is no goodness in him. Both of these ideas as to the nature of man are found in the Bible, and if both are true, there must be some way of reconciling them. In a relative sense the second is true; but there is in reality but one true stand-

ard—the Absolute Truth—which is, that man is the sinless offspring of a perfect Father. Just in proportion to his realization of this Truth and to the faithfulness with which he conforms all his thinking to it, will man demonstrate that perfection and harmony in mind and body which is called “health.” If he loses sight of the Absolute, the true standard, and begins to judge of himself by appearances, he holds himself in error and its manifestations until he again comes back to the Truth.

There is possible a measure of natural physical health without understanding of the Truth; but this is not permanent, because it is not established in Spirit. And there is possible also an appearance of ill health, which is but the result of the necessary changes that go on in man as he lets go of the natural consciousness and comes into the spiritual. So, even here one cannot judge by the appearance.

The disciples of Jesus were “unlearned and ignorant men,” and all through the world’s history “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

“And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

“That no flesh should glory in his presence.”

There is no reason to think that the kingdom of heaven is exclusively for the cultured ones of the earth; in fact, the simple, unaffected men and women who are ignorant of all artificial standards find their way most readily into that inner spiritual realm where God is all and in all and personality counts for naught. “Man looketh on the outward appearance, but the Lord looketh on the heart.”

All worship to be acceptable to God must be “not with eye service as men-pleasers,” but with the Spirit. The song that pours from a Spirit-filled heart is pleasing to God even though the singer knows nothing of rules for

breathing and tone-placing, while the song which lacks the Spirit, though it may win the applause of men, fails to receive any responsive "Well done" from the Lord. It is just as well to remember all these little things and daily train ourselves to see as God sees, and enter into loving fellowship with all who, in lowliness of mind, give God joyful service without thought of the praise of men. It is these who do not entangle themselves with the artificial, formal world who are to come into the unity of the Spirit and form that great body which is to work out in the race the Christ redemption.

God speed the day when all shall see as God sees, and judge righteous judgment.

A TREATMENT FOR ETERNAL YOUTH

J. R. RUDE

(To be taken every morning on awaking)

I am one day younger, because my entire being is perpetually renewed. I give thanks and shout for joy, for my being is ever young and new! My mind is new every morning, and my life comes forth from the Creator of life every moment as fresh, and as new, and as sweet as the flowers of the spring time.

Old age with its manifestations is not in my Father's Mind, and therefore it is a lie. I am not fighting it, for there is nothing to fight. I really don't know anything about it. I do not find "time" as an idea in my Father's Mind, so I must call it what it is—a lie—and let it go. I am created in the image and likeness of God my Father. All thought of losing that image is another lie, and I cannot longer consider it. I know what eternal youth is, for I have always been that, and I am now expressing it.

Hearken, all ye people and nations of my kingdom! I bring you tidings of great joy: I am alive! I tell you I am alive!! I know I am alive!!! Forevermore! Yes, forevermore!! I realize what I am saying, forevermore!!! I tell you the Truth; I am alive forevermore in the vitalizing Energy of the Christ Spirit.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

The aim of the ministry of the Society of Silent Unity is not only to heal people, but to teach the Truth and speak the quickening Word that awakens men to a new consciousness of God, the Omnipresent Life, Love, Substance, and Intelligence. Health and prosperity and freedom along all lines follow as natural consequences. The extracts from letters here given are demonstrations of the power of the spoken Word of Truth, and show that the Spirit is with those who believe in it, as promised by Jesus Christ. "When he, the Spirit of Truth, is come, he will guide you into all truth. . . . Ask and ye shall receive, that your joy may be full." The Society is especially grateful to the dear thoughtful friends who are so generously sustaining our temporal needs with their free-will offerings.

"My Words Are Life to Those That Find Them, and Health to All Their Flesh"

Red Cliff, Colo.—Inclosed find love offering for the great and almost instantaneous healing that came to me through you for appendicitis.—*Mrs. M. C.*

Seattle, Wash.—Your treatments for tumors of the womb have been very successful. They have almost disappeared, and I am so thankful. May God bless your every effort.—*Mrs. G. P.*

Webster Grove, Mo.—Thank you for your words of help and strength, both for myself and sister. The abscess feared commenced decreasing in size the day I mailed my letter, and has entirely disappeared. Her husband is improving and household conditions are better.—*Mrs. L. H.*

Los Angeles, Cal.—Since I wrote you for treatment I have been improving steadily, and I take this opportunity to thank you. The tumor has disappeared. I eat every day without distress. I am thankful because I am coming up to the higher understanding.—*Mrs. M. L. W.*

San Francisco, Cal.—I have just heard of a friend of mine that has been cured of fibroid tumor. She expected to undergo a surgical operation, but she heard of you, and through you she has been cured.—*Mrs. H. E. M.*

Mt. Vernon, Iowa.—Your treatments have helped me to overcome the growth in the vagina which the doctors said would require an operation. I am so very thankful to my heavenly Father, and for your loving care in my behalf.—*Mrs. E. J. L.*

Reading, Pa.—J. S. is up and about, and takes his daily outings in the yard. Paralysis has left him. The doctor said he could not recover, as it was his third stroke.—*M. C. S.*

Eldridge, Mont.—I am glad to say that you beat the doctors out of an operation on me last year.—*S. F. S.*

Norfolk Downs, Mass.—I am a thousand times better. My case was one of long standing, and the improvement in six weeks is almost beyond understanding; it is simply wonderful. I was just about to resort to an operation when you came into my life. I cannot do enough for you.—*Miss L. M. B.*

E. Oakland, Cal.—I wish to express my gratitude for the help I am receiving. The change in my stomach delights me. I cannot tell you how I feel—just as if I am being taken out of my old self and want to help every one in my new self. It is years since I was free from the stomach trouble of which you have healed me.—*Mrs. M. F. M.*

Chadbourn, N. C.—My mother, whom you have been treating, is well. The doctor said it was no use for him to come any more; that he had done all that he could. He said there was nothing to build a woman of seventy years who had suffered with la grippe so long. At that time a friend sent me a copy of *UNITY*, and you see the result.—*A. A. W.*

Boise, Idaho.—My stomach trouble has left me. I feel grateful that God has seen fit to answer our united prayers. I have been troubled for about ten years, and have tried doctor after doctor, and remedies—I don't know how many, and all to no purpose. You may refer any inquirer to me.—*E. C.*

Kansas City, Mo.—I have become very much interested in *Unity* since our daughter was cured of indigestion, after having spent an incredible amount of money on medicine and doctor bills. After three weeks of treatment she is well.—*Mrs. W. H. N.*

Lower Lake, Cal.—My report is much better than that of last month. Almost immediately after writing, the severe pains began to abate. I have gained physically, but—oh! how glad I have felt when answers have come to my prayers; and I stand in awe at the change made by the spoken word. The wonderful power of the word has been made manifest many times. I am very grateful for your help every way.—*M. E. H.*

Detroit, Mich.—I am writing to thank you for your letter, and to say that the noises in my head and the ringing in my ears are entirely gone. My head is as clear as a bell. I do sincerely thank you for the help you have given me, and I thank God every day that I learned to know you and your good work.—*Mrs. E. V.*

Lyons, Iowa.—A. and R. are now well, and you may discontinue treatments. Their recovery has been marvelous to all except to us in the Spirit. I shall write you about it some day. Four years ago you treated A. for her school work, since which time her work has been a great pleasure to her.—*Z. M.*

Norristown, Pa.—I wish to thank you for your kind ministrations in behalf of my son, who I am happy to say is recovering rapidly. The operation is escaped. We followed your instructions, and believe that his recovery is due to the Holy Spirit through your help.—*L. S. W.*


Newark, N. J.—I am glad to report that I will not need further treatment. The deliverance came so suddenly. I am sleeping without coughing; was able to go out yesterday for a walk of six blocks; had not been out for three months. It seems almost miraculous.—*M. K. M.*

N. Seattle, Wash.—You will never know how thankful we all are to you for saving our little one. She has entirely recovered, and the mother is fast regaining her strength. There is no need for further treatments.—*Mrs. W. E. S.*

Canton, Ohio.—Thank you so much for your prompt reply to my telegram. I have splendid news for you. My mother is much better this morning. She dressed, walked to the table for breakfast, and read a letter aloud, all practically without assistance. Moreover, she talked naturally and rationally. Accept my heartfelt gratitude for the help you have given mother and myself.—*J. C. S.*

Winter Hill, Mass.—The small red blotches have gone from my body, and the large angry-looking one has disappeared.—*A. N.*

Silverton, Oreg.—I wrote you some time ago for treatment for my eyes. I am glad to write you that I no longer wear glasses and feel that my eyes are entirely well.—*E. T.*



MY SOUL DOTH
MAGNIFY ^{the} LORD
IN HEALTH, PEACE
AND PLENTY

From UNITY for September, 1911, Kansas City, Mo.

Worcester, Mass.—Your letters and treatments have done much for us, and we thank you for them. My aunt is gaining, although many had given her up. She has walked out of doors twice. Our hearts are full of gratitude.—*L. A. K.*

Fitchburg, Mass.—Mrs. B. is sailing right along all right. Everybody who knows anything about her case thinks her recovery wonderful. When the family physician was told of the case he said the whole thing was a miracle.—*H. A. R.*

Kent, Ohio.—If praise is the secret of the Law, I have found the secret. I am full of praise and thanksgiving to my God and the ministering angels of Silent Unity. My mother wrote you three months ago for treatment for myself. I had what the doctors called a complete mental collapse. Hardly had her letter had time to reach you, when that dreadful depression left me. I am so grateful and happy.—*C. D.*

Spokane, Wash.—Before my telegram reached you Mrs. T. began to improve; her temperature became normal and she rested all night. To-day she is sitting up in bed. The poison has entirely left her system.—*J. O. S.*

New Haven, Conn.—Mrs. M. is feeling fine now; piles and constipation all gone.—*H. B.*

Union City, Ind.—Mrs. N. is improving every day. The doctor had no hope that she would get well, and he is still puzzled over her improvement. You may discontinue treatment for M. E.—*Mrs. J.*

Kalamazoo, Mich.—Just now it will not be necessary to treat my niece any longer, as she is up and going and as healthy looking as any fifteen-year-old girl I know of. You will never know how you have endeared yourselves to me.—*J. A. W.*

San Antonio, Texas.—I feel this morning that I must send you a word or two of thanks for the constant help you are to me. And the book *UNITY* grows more helpful with each copy. My hair, which was quite gray, is coming in quite dark. I have used the following statement: "The vitalizing, enduring, and abundant life of Spirit is now restoring you."—*N. H. C.*

Danvers, Mass.—I wrote you for treatment for a sore that had been troubling me for years and had grown so much worse the past year. In less than a week after I wrote you there was a change for the better. It has continued to get well and is now almost healed. I thank you.—*M. E. M.*

Wausau, Wis.—My health is very much improved. I have never had a sore throat since I first wrote you. The swelling has left my neck; in fact, I never give my throat or neck a thought any more. I am also cured of constipation which has troubled me for years.—*F. T.*

Topeka, Kans.—I am happy to write you that the inflammation about which I wrote you is steadily improving, and the improvement has been much greater the past week. I realize, too, how abundantly God gives when we ask. I wrote nothing of a stomach that would not digest food, frequent headaches, and general poor health. About half my days were spent in bed. Now my stomach is in splendid working order, no headaches, and general health fine.—*Mrs. G. E.*

Sioux City, Iowa.—I am feeling much better every day, and for the last few evenings have walked about half a block. I am so glad to be able to walk again, that I want to shout and cry. After suffering twenty-five years, I feel such peace and comfort as never before. That horrible fear is all gone; I worry no more. All thoughts of hate and revenge are gone. I thank you so much.—*Mrs. A. L.*

Calgary, Can.—You may discontinue the treatment for the man with unbalanced mind, as he is very, very much better. He has been working steadily for three months, with only small lapse of memory. My own affairs are progressing splendidly, financially as well as spiritually. Felt such a wonderful uplift from the time I wrote you for the bank.—*M. M.*

Phelps City, Mo.—Some time ago I wrote you concerning neuralgia in my face and teeth, and no sooner had you gotten my letter than it stopped as if by magic.—*D. B. L.*

Canon City, Colo.—Every one thinks it so remarkable the way my grandson has improved. He hasn't had rheumatism since two or three days after I wrote for treatments, and can talk almost as well as he ever did. How happy and thankful we all are to you and God. God love and bless every one of you.—*M. P.*

Sandwich, Ill.—You have done me so much good. The rheumatism is all gone, and I thank God and praise him for my improvement. I thank you for what you have done for me.—*Mrs. N. W.*

Mattapan, Mass.—The place on my breast is almost healed, and I have had no pain for a month. I thank you for the interest you have taken, and your good words for me.—*J. B. S.*

Manitou, Colo.—The intestinal trouble has disappeared entirely and the hemorrhoids are much better.—*T. J. K.*

London, Eng.—My sister is tremendously improved since I wrote you. Thank you, dear wonderful Unity.—*G. R.*

Exeter, N. H.—I have realized freedom from pain the first time in six months. I wish to thank you very sincerely for the kindness shown.—*E. H. M.*

Pico Heights, Los Angeles, Cal.—I wrote you about an

obstinate cough and eczema which seemed to possess me. The very same day you received my letter my cough left me entirely, and the eczema is improving daily. My baby is improving also. We feel so grateful.—*Mrs. J. F. P.*

Smiley, Texas.—My son wrote to you for treatments for me nine days ago, for fever. In three days the fever was all gone. You can stop treatment, as I am now well. The *UNITY* magazine is a precious gift to me; it has so much good in it. I expect to always keep it with me. May the Father of all good be with you good people in all your good works.—*Mrs. M. A. W.*

Oxford, Maine.—I do not suffer any with the so-called rheumatism. I consider myself cured.—*H. E.*

Burnet, Texas.—My head is better this week. I am cured of rheumatism.—*S. S.*

Rust, Cal.—I wrote you for treatment for constipation. I cannot remember the day that my bowels have been so free.—*Mrs. N. L. N.*

La Grande, Oreg.—A card came telling us of our father's improvement. Sister writes that he is much better. He is able to visit now, and go from place to place. We praise God for the good he is receiving.—*Mr. and Mrs. W. A. W.*

Decatur, Ill.—My eyes are somewhat improved, and one day I read without glasses. May *UNITY* was so much help to me in every way.—*Mrs. R. A. J.*

Port Colborne, Ont., Can.—My daughter's rheumatism is cured.—*Mrs. E. H. S.*

Ashtabula, Ohio.—It is a little over a month ago since I wrote to you for treatments. My side is entirely cured. My eyes are improving. I have not used my glasses for a month, nor have I had a headache since I stopped using them. The first bit of demonstration of my husband came to-day, when he told me he was not going to get any more whisky, for it was no good; that he was not going to a picnic the next day, for the men were going to have all kinds of drink, and he knew what it would do for him if he went. Oh, I just lifted my heart in praise and thanksgiving.—*Mrs. M. K.*

Johnsonburg, Pa.—My daughter wrote you for treatments for me when I lay on a bed of suffering, caused from fractured ribs through a horse running away with me. About the time my daughter's letter reached you I had a great feeling come over me. I wanted to get up and walk around the room, which I did to the surprise of every one. I surely felt the healing power of God through Christ, and its wonders I can hardly comprehend. I thank God for the blessing.—*J. A. C.*

Marietta, Ohio.—I told Mrs. A. about your work. She has what is called "cancer," and has to take something all the time to keep down pain. After they wrote you she quit the doctor, and is getting better. They are all so rejoiced, as it was thought she could not live. Thank you so much.—*Mrs. O. M. D.*

Los Angeles, Cal.—My nose is completely well; also a finger nail, which was split for two years, has knit together perfectly. My understanding has been wonderfully broadened, for which I am thankful.—*A. C.*

Issaquah, Wash.—My brother took our mother on a long trip back to our old home, so you can judge the benefit of your treatment. It looked as though it would take months to get her on her feet when we wrote to you. My affairs are taking on new life.—*C. C. D.*

Duxbury, Mass.—The life and color is being restored to my hair beautifully, and I feel very grateful to you for your help.—*M. H. C.*

Hamilton, N. Y.—After asking you to treat me for the growth that was troubling me at the time, my head gradually grew clearer till it felt free from the growth. I thank you sincerely for the good your treatments brought to me.—*Mrs. O. F.*

Calhoun, Tenn.—The rheumatism in my fingers, for which you have been treating me, is much better—only a little stiffness left. I am so rejoiced, so thankful! I have been constipated for years and had piles. Now my bowels move regularly. I attribute that to the healing thought you sent me.—*B. J. W.*

Chicago, Ill.—Last week I wrote you in regard to my mother. As soon as I posted the letter she seemed better. The soreness in the stomach passed, and she began walking around. I cannot tell you how grateful I am.—*K. C.*

Lorain, Ohio.—We hear good reports from Mrs. B. She was considered seriously ill when I wrote you, but in a few days she began to gain strength, which seems wonderful when we consider her condition, but not wonderful when we remember the quickening, vitalizing power of the Spirit. Accept our thanks for your prompt assistance.—*S. W. S.*

New Bedford, Conn.—I wish I could convey an idea of my improvement, not in health alone, but in mental and spiritual growth. I can say that I am both contented and happy in my new belief, which has so changed my life, leading me into new channels.—*Mrs. E. I. W.*

Nashua, N. H.—It is with a grateful heart that I report much improvement since last month. I am so much better in health and I am conscious of the Father's Presence with me

constantly. I cannot begin to tell you of the peace and happiness that is with me day by day. I have obtained the dearest little home, just what I have been looking for for a long time. It came to me in such a way that I know that God sent it to me in direct answer to prayer, your prayers and mine. I rejoice and give thanks continually.—*N. E. B.*

Ashland, Oreg.—I am glad to tell you that my heavenly Father has been speaking to me through your prayers. The Truth is unfolding to me with real glory. I can realize that God is all and evil is no reality. How sweet it is to look at every body and see only their true self, the Son of God. I have had so many beautiful experiences spiritually all my life, but never understood them. Now understanding is coming to me, and I do so thank God for every ray of light. I thank God for your dear hearts that he is working through to help the needy.—*Mrs. E. P.*

“Do Not My Words Do Good to Him That Walketh Uprightly?”

Tioga, Pa.—Since writing you about three months ago for prosperity treatments for my son, he has not only had decided increase in salary, but has been promoted to a position that he would have been very modest about asking for if he had known that a vacancy would occur. I derive much benefit from your instructions. Our surroundings are improving.—*Mrs. G. L. A.*

Wellsboro, Pa.—Probably eight weeks ago I wrote you for help to secure a position. Since that time I have been elected to three good positions. I consider that a glorious demonstration, and feel very grateful.—*L. F.*

Grand Forks, B. C.—It seems that we have found a purchaser for our property—for which you have been treating. The preliminary contract has been signed. Sometimes I think I take too much of your time in telling about affairs; but the demonstrations are so wonderful, and exactly according to the thought you have told us to hold, that I think you will like to hear about them.—*Mrs. W. H.*

Middlefield, Conn.—When you commenced prosperity treatments it seemed that everything was going against me; but very soon I began to see that what at first looked like failure was really working out greater good to me than I had been able to understand, and events have proved to me that “Underneath are the everlasting arms” of God’s love and care.—*Miss G. G. C.*

Hempstead, L. I., N. Y.—I am thankful to say we have had our full share of prosperity, through your treatments; it was beyond our expectations.—*C. C.*

Chadron, Nebr.—The past month I have been very much blessed. My husband has had a promotion, with prospects for a better.—*E. S.*

Algona, Iowa.—I am sure you will be pleased to learn of the result of my son's efforts. After eleven weeks trying to organize a bank or buy out one, my son and friend gave it up, and my son bought his ticket for home. But as he was 'phoning around to the bankers who had been so kind as to give him assistance, one asked him if he would consider another banking proposition. He got his ticket cashed and saw the parties, with the result that he has a fine position as second vice-president of the fourth largest bank in the town, with a good chance for promotion if he makes good.—*F. A. J.*

Washington, D. C.—Some weeks ago I wrote you, asking help in selling some property, so that we might meet some pressing obligations; also that my son-in-law might secure a permanent position. Both requests have been satisfactorily answered, and I thank you so much. *UNITY* is a source of daily help and pleasure.—*Mrs. N. G. H.*

Elko, Nev.—I have indeed realized the inexhaustible substance of Divine Mind, and the abundance of all things satisfies every desire. Provision both temporal and spiritual has been made. Debts have been paid, reunion with a dear brother, work for myself and son has been secured, and many things demonstrating God's goodness are multiplying around me. God bless you.—*Mrs. E. E. D.*

Delta, Colo.—It seems almost impossible for me to praise enough for all that is being done for me in the way of prosperity. Since you began treating me I have secured a position that is permanent. The *Weekly Unity* is indeed a blessing to me.—*B. C.*

Los Angeles, Cal.—Within less than six weeks after my writing to you for treatment, father secured a position under most favorable conditions. There is peace and harmony in his place of business now. He has been marvelously guided, and I know it has come of your speaking the word. Thank you again and again.—*Miss R. B. C.*

Philadelphia, Pa.—I have been helped very much financially since I wrote to you. I made promises to meet certain obligations the first of every month, and when I wrote to you did not have but half enough to meet them. The day after I wrote, enough came in to meet them. I am very thankful.—*H. A. L.*

New Britain, Conn.—It is just about a year since I wrote you, and I am a new woman in every way now. Through your prosperity treatments we have been wonderfully led. My hus-

band has a new position, and it looks now as though he was getting what he has wanted all his life.—*M. E. S.*

Modesto, Cal.—Your prosperity treatments have helped me so much, I feel that we are entering on a new era in our on-going. Bless you one and all.—*A. B.*

Geneva, N. Y.—You may discontinue treatments for my husband, for whom I asked prosperity treatments. He has secured work and our prospects are very much brighter. You have certainly helped us through a most trying time, for which accept our sincere thanks.—*C. F. H.*

Long Beach, Cal.—A week ago my husband secured a position, and we feel very grateful to you for your prayers in our behalf.—*F. and M. M.*

Muskogee, Okla.—I have been slow to write and tell you how quickly aid came to us after asking you to treat my son to help him to find a position. Almost before our letter reached you he was offered a position, all day-work, and a chance for advancement if he makes a success of this place. I am so thankful to God for his goodness to us all.—*Mrs. T. G. S.*

Kansas City, Mo.—About a week ago I gave my husband's name for treatment for prosperity. I saw the result of your treatment two days after I gave his name. It is helping him greatly and relieving his mind.—*Mrs. F. D. N.*

Laplata, Colo.—I thank you with all my heart for your treatments. They are doing such wonders for me. I have a good position for the fall already. Such wonderful things have come to me through you that my eyes are being opened to His power. I am so happy. I cannot tell you how much the book "Christian Healing" is helping me. It is opening up a new world to me. Again let me thank you.—*M. G. C.*

Dallas, Texas.—My heart is full of thanksgiving to you for the good you have done us. My husband got a position just after I wrote you.—*Mrs. N. F. A.*

"Thy Word Have I Hid in Mine Heart, That I Might Not Sin against Thee"

Kent, Wash.—I wish to thank you for what has been done for me through your instrumentality. I have been able to overcome two very disagreeable habits, with only an occasional relapse. I have not touched tobacco since I first wrote you three months ago. As for prosperity, this is the best summer we have had for some time.—*J. H. S.*

Helena, Mont.—I will always remember your goodness. My son, whom you treated for drink a year ago, is cured and in a happy home of his own.—*Mrs. I. M. T.*

Los Angeles, Cal.—I must thank you again for the glorious results of your treatment of my brother. He has not touched a drop of liquor, and is looking so well and is working steadily. Praise God forevermore.—*A. E. B.*

Danbury, Conn.—I find the work most gratifying, and I have made some fine demonstrations. Have overcome coffee after using it forty years, and am so much better. I use no animal food at all.—*Mrs. J. W. J.*

Buckhannon, W. Va.—I thank you for the good your treatments have done my husband. He hasn't drunk any since I heard from you. May God bless you.—*Mrs. J. L. D.*

Port Dalhousie, Ont., Can.—Mr. M., whom I asked you to treat for the drink habit about the first of May, is greatly benefited by the treatments, and wishes me to thank you for your kind help. He says he has no desire for strong drink now, and desires the treatments to be discontinued. May God's blessing be with you all.—*A. G.*

St. Louis, Mo.—I want to thank you for the good you have done me. "Richard is himself again." No desire whatever for stimulants of any kind. I feel your influence as never before, and I praise the Giver of all good. You, my dear friends, have filled my heart with gladness.—*R. J. S.*

Coudersport, Pa.—A short time ago I asked help for a friend who was in financial trouble and had almost despaired. The same day that I received his letter I wrote to you, asking you to help him. I received a letter from him to-day, saying he had sold his property and saved himself. He will make me a visit soon, and then I will enter into details of the case. I cannot express what you have done for my own son. I asked you to treat him about a year ago for the drink habit, and he is cured.—*Mrs. L. R. T.*

Kennewick, Wash.—I wrote to you some time ago for treatment for the smoking habit of one of my friends. He seems to have no desire for smoking; he told me last night that he didn't even think about it. I think it is a wonderful cure. I am so thankful that our God is such a help. I am thankful that we worship a God that we can put our trust in so fully.—*Miss L. G.*

Seattle, Wash.—Mr. S. has not touched intoxicating liquor since I asked your help. I am most wonderfully blest. Through the Truth I have been able to help others.—*Mrs. F. R. M.*

Havana, Ill.—I have changed to a vegetarian since reading the February number of *UNITY*. I think the monthly *UNITY* is fine, and I get much help from it.—*Mrs. E. B.*

UNITY

NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. Annie Rix Militz, the pioneer of New Thought upon the Pacific coast, lecturer and teacher of world-wide reputation, and healer of great experience and success, has entered into another field of the Lord's work. She will edit and publish a New Thought magazine called *The Master Mind*, and the many friends who have enjoyed the articles from Mrs. Militz's pen in UNITY and other magazines will be glad of a publication devoted entirely to her writings, knowing that she will speak in no uncertain tone in the cause of Truth, and that the pages of her magazine will contain only the highest of spiritual teaching. The first number will appear in October, published in Los Angeles, Cal. The price is to be \$1 a year. Clubbing rates with UNITY will be \$1.50 for both magazines one year. Success to Mrs. Militz and to *The Master Mind*!

Mrs. Van Marter, of the Unity Center of Practical Christianity at 305 Madison Ave., New York city, is spending her vacation in England. During her absence the center will be under the leadership of Mrs. Marcia Speirs, a successful teacher and healer in New York city, and who has been associated with Mrs. Van Marter more or less since the establishment of Unity Center in that city. Mrs. Van Marter expects to return in the early autumn.

Mrs. Dora D. M. Lockwood, of Quincy, Ill., would be pleased to come into communication with UNITY subscribers and friends in that city, with a view to arrange for something helpful for lovers of Truth. Her address is 327 Elm St.

From a letter received from Vancouver, B. C., we quote the following: "Mrs. Margaret Wood will resume her work with the Star Self-Help Club and the New Thought Study Class in September. Rest and study room will be open daily at the rooms of the Club, The Balmoral, 1148 Thurlow St., Apartment 19. Unity literature may be found here also."

The Truth Study Class of North Yakima, Wash., is doing good work and growing in spiritual understanding and in numbers. Last October they started with two members, and now have twenty. Many others would enjoy and be benefited

by these classes if they knew about them, and we suggest that **UNITY** friends in this vicinity do all in their power to spread the knowledge of meetings and the place. Evening meetings are proposed for the Fall, so that the men can attend. Mrs. J. D. Nichols, 16 Eleventh Ave., is leader and will gladly give any further information.

The Church of the Higher Life, of Boston, Rev. Lucy C. McGee pastor, will open for the fall and winter work on October 1st in their new rooms at 30 Huntington Ave., the Metaphysical Hall. In the different departments of the work of this church the supremacy of the Spirit is taught, the home, school, church, society, industry, and other factors in human life being considered from the spiritual standpoint.

Mrs. Flora Paris Howard, writer along New Thought lines and successful teacher and healer, is located at 1615 S. Figueroa St., Los Angeles, Cal. Some excellent reports of the good accomplished through her ministry has reached **UNITY**.

A new Unity Center has been organized for women in Grand Rapids, Mich. Meetings are held every two weeks at 32 North Ave., at 2 p. m., Mrs. Brink leader. All ladies interested are invited.

The Temple of Truth is a new center established in Portland, Oreg., under the able ministration of the Rev. Perry Joseph Green, who is a well-known and very successful teacher and healer. It has been started at the earnest solicitations of Mr. Green's many friends and adherents, and promises to be a great success. A very beautiful hall in the Maegley-Tichner Building has been secured for the Sunday services, with his office, class rooms and free reading room in connection. All the friends and readers of **UNITY** are cordially invited to call and visit Mr. Green, or to read or rest.

Mrs. Elizabeth D. Lyness, former editor of the *New Thought Sun*, and an old Truth student, has been selected as one of the assistant ministers, and she and Mrs. W. E. Cummings are associate teachers and healers.

"A man owes his first duty to himself, and that duty is to be gentle in his acts and moderate in his judgments. Thus does he conserve his strength over against the time when it is most needed; stands ready to seize the opportunity when it comes his way."



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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

Back Numbers of "Unity" for Distribution

We have made up a quantity of packages, each containing six assorted recent back numbers of UNITY. One of these packages will be sent to any address in the United States upon receipt of ten cents in stamps or silver.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of October, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.:* Home of Truth, cor. Grand St. and Alameda Ave.
- Allegheny, Pa.:* W. L. Peters, 12 Federal St., suite 22.
- Boston:* The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.
- Chicago, Ill.:* The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.:* College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.:* New Thought Alliance, 318 Woodward Ave.
- Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval St.
- London, Eng.:* Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles:* Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.:* Kaufman-Straus Co., 5th Ave.
- New York City:* Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
- Oakland, Cal.:* Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.:* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.
- Portland, Oreg.:* Jones's Book Store, 284 Oak St.
- Sacramento, Cal.:* Home of Truth, 1235 I St.
- San Diego, Cal.:* House of Blessing, 2109 Second St.
- San Francisco, Cal.:* Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose:* Home of Truth, 144 North 5th St.
- St. Louis:* H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.:* W. L. Beekman, 55 East 5th St.
- Washington, D. C.:* Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we will receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of October, you should send us the notice of change by October 5th in order that you may not miss your October UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

Mrs. Sophia Van Marter, who is now in England, writes that she expects to be back to her work at 305 Madison Avenue, New York city, by October 1st.

We call special attention of our members to the good news that Annie Rix Militz will begin the publication in October, at Los Angeles, Cal., of a magazine, to be called *The Master Mind*. Mrs. Militz is well fitted for this undertaking, and it will mark a new epoch in Truth literature. Our hearty co-operation and blessing is extended to this new messenger. It is needed to help sustain the true spiritual standard.

They Like Unity Literature

San Francisco, Cal.—I assure you that I will never do without UNITY. It is of untold value to me. I don't read it and put it away as we read the other papers, but I read it and re-read it, and then read it again and again. It seems that I get something new every time I read it. I know that God is in the work. UNITY has made me a vegetarian strictly. I feel now, like the blessed Christ, "My meat and my drink is to do the will of my Father which has sent me." I am realizing day by day an unfoldment in the great Truth of Being. I see clearly my oneness with God. As the stream is to the fountain, the branch to the vine, so is my relation to God. I thank God for the Prosperity Number of UNITY, especially for the article "The Providing Law"—that we must work as God works; that we must not look to the without, but to the within, "the kingdom of God in me," for its increase. "God giveth the increase."—W. A. M.

Lawton, Okla.—I do love UNITY, and get so much help and comfort from it. Its lessons are beautiful and so uplifting—just what a hungry soul, looking for a taste of the beautiful, bountiful God, needs.—A. A. J.

Quincy, Mass.—I praise God for the revelations that have flooded my life since last I wrote you. I thank the Holy Spirit for the copies of UNITY that came to me and brought me into communication with you. I have begun to realize the Source from which all power comes. I am greatly improved physically.—E. H. P.

Springfield, Mass.—I cannot express my feelings in regard to UNITY, it has done both my husband and myself so much good. We both look upon life so differently. Everything looks much brighter.—Mrs. E. J. K.

Chicago, Ill.—I wish to thank UNITY for its teachings; for it is the most sensible, practical, and free from superstition of any idea that my husband and I have ever seen. It is a great deal for him to say this, as he is no way a church-going or church-believing man. It has brought happiness to me, and especially in the change in my temper and state of mind. I am gaining in weight. My mother is interested and reading your literature. This all has occurred in one short month.—E. W. M.

Vancouver, B. C.—I enjoy UNITY very much. The June number was full of gems and pearls of great price. It was one of the most beautiful numbers ever published. Charles Fillmore's talk on "The Providing Law" is most concise. It

seems to be the cream of all his talks; in fact, the whole number is cream from cover to cover. "Demonstrating Prosperity," by Edna Carter, is very beautiful, and a great help to many people who are not Bible students; and it may be the means of many people taking more interest in the Book of Books.—E. A. C.

Lessons in October

The fall work of the Unity Society in Kansas City will begin the first week in October with additional courses of lessons. Every meeting we have here is a lesson, and not a day during the year but what a meeting of some kind is held; so lessons are continually being given. But during the fall and winter additional and more extended courses of instruction are delivered by various teachers. Students from a distance should expect to stay at least one month to get even a slight understanding of the doctrine.

The Unity Vegetarian Inn is now well managed, and visitors will be pleased with the table service. All who apply can be served with meals, but the accommodations for sleeping are limited. There are many houses near by where rooms can be had for \$2 to \$4 per week. The cost of board and room is from \$7 to \$12 per week. Lessons and treatments are all given freely, and those who thus freely receive are expected to sustain the work by giving in like measure.

The idea has gained currency that we are sustained by large donations from wealthy people; but this is not true. Our members are nearly all people in moderate circumstances; but they are as a rule true to the just law of giving value received for all they get, consequently we are sustained.

Wee Wisdom is the only metaphysical magazine published exclusively for the children. We desire the co-operation of all our friends in making it a success. Subscription price fifty cents a year. One year to three different addresses in the United States, one dollar. Sample copies free.

What Are You Doing to Spread the Good News?

The thousands of letters received yearly, bringing words of thanks and praise for UNITY, prove that this magazine is doing a vast amount of good.

We are certain that every reader who has honestly applied the teachings of UNITY can testify to some good that has come into his life as a result.

This being the case, we are sure that every reader desires to pass the good along and help others.

We want to reach millions, and we are depending upon the readers of *UNITY*, to a large degree, to aid us in getting in touch with the great mass of people who need the magazine and do not yet know of it.

After receiving twelve consecutive numbers of *UNITY* and reading them to any extent, a person cannot but be helped and interested.

The following form is for the convenience of those who desire to interest and help others in the knowledge of truth:

.....
Unity Tract Society,

913 Tracy Ave., Kansas City, Mo.

Find inclosed \$2, for which please send *UNITY* one year to each of the following addresses; also send to each a copy of "Directions for Beginners."

[Add 25 cents for each Canadian subscription and 35 cents for each foreign and Kansas City, Mo., subscription.]

Yours truly,

Name of sender.....

Address.....

.....

Send subscriptions to the following:

1. Name.....

Street.....

City.....

State.....

2. Name.....

Street.....

City.....

State.....

3. Name.....

Street.....

City.....

State.....

Augusta, Ga.

I enjoy reading UNITY so much; it helps me in all my affairs. I would be lost without it.—Miss M. E. C.

Mayaguez, Puerto Rico.

I am sending herewith one dollar for subscription to UNITY. I wish I could make it one hundred dollars; but maybe I will some day. I have been reading UNITY for a long time by courtesy of my sister. The teachings are good.—Mrs. W. E. H.

Flushing, Mich.

Inclosed you will please find my renewal for UNITY. I cannot do without it. It is "meat and drink" for me. Thanks.—S. P.

Watervliet, N. Y.

I am inclosing one dollar to renew my subscription to UNITY, which expired with the July number. Your little book was placed in my hands a year ago by a friend, and it has helped me so much both my mother and I feel we cannot get along without it.—M. G. S.

Thousand Island Park, N. Y.

As my subscription has expired, I would like to renew it for another year. My mother and I look forward to the coming of the magazine each month with pleasure. It is a source of comfort. We try to give our copy to some one each time whom we think may be benefited.—A. B. W.

Elizabeth Towne, the virile writer upon live topics, is out with a new booklet called "50 Years of Failure, 10 Years of Success, and Why." This is a book of actual experience, relating how seven people, after a lifetime of failure, have bettered conditions mentally, physically, and financially through New Thought. Mrs. Towne makes a special offer of this booklet with three months' trial subscription to *Nautilus* magazine for ten cents. Write the publisher at Holyoke, Mass.

The *Weekly Unity* was begun several years ago as a bulletin of our local meetings, and has gradually grown into a regular publication of wider interest. It may interest you, and we shall gladly send you a sample copy if you will give your address. The regular subscription price of the *Weekly Unity* is one dollar per year.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will

offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

Beaumont, Texas.—Lesson One is truly wonderful as an uncoverer of Truth. I have gotten out my old UNITS and am having a love feast. I am beginning to understand the spirit of these articles that seemed such a puzzle to me before. I could never understand why I could not part with my old UNITS. The lesson was there for me, and I could not let it pass until I had made it my own.—Mrs. W. A. M.

Canandaigua, N. Y.—I am returning Lesson Three. Each one I study opens to me new avenues in the universal thought. I am seeing little demonstrations and growing ones, from a wider knowledge of Truth. I am daily striving to follow its teachings and to listen to the still, small voice.—Miss L. R. B.

Worcester, Mass.—Lesson Three has been very interesting to me, and I love it very much indeed. It is a wonderful study and I am very thankful that through your kindness I have been able to have the pleasure of it.—Miss A. M.

Westport, Conn.—I return Lesson One under separate cover. I found the transcript to be illuminating in itself. As I copied the words they unveiled themselves to me, disclosing to me unsuspected meanings. Each re-reading reveals new strength and beauty to my consciousness. I look forward to the study with eagerness, and shall hope to qualify as a teacher of the Science of Being. Through your teachings I have found peace, and I am trusting the universal Spirit of Prosperity in all of my affairs.—G. D. B.

Trenton, N. J.—The further the lessons proceed the greater is my desire to know all that lies behind them. They tell me nothing I have not learned before, but they do take that same, add to it a penetrating element or quality, and send it from the intellectual surface to the very roots of my being. It is as though I have had to pump it up for daily or hourly use from a deep well. Together you and I have bored deeper and deeper until an artesian vein has been struck, from which the cooling waters bubble up spontaneously, ever ready for the immediate need. And we have only reached Lesson Three.—W. H. H.

Capital Hill, Okla.—I am sending you a love offering which will help to send the Word to others. I trust that they may get as much light and spiritual understanding from the lesson

as I have. I have just received Lesson Eight and am well pleased with it.—Mrs. J. W.

Logan, Utah.—I inclose Lesson Seven, following questions and answers, and will say that my spiritual development has been rapid since commencing the course of lessons. I can foresee the great good that will accrue to the race through the teachings of Unity Society and the special Correspondence Course to its two thousand students. God will and does sustain such a work.—A. B.

Hanford, Cal.—Lesson Six is just wonderful. It seems such a mine of good, wisdom, love, and Truth. When I realize all that it teaches I will need nothing more.—Mrs. C. J. H.

Fort Wayne, Ind.—I have felt benefited by the study of this beautiful lesson, and felt a deep interest and pleasure in studying the teachings so as to give answers to the questions.—A. L. I.

Los Angeles, Cal.—I have been most deeply interested in lesson first, and find it has helped me to more clearly understand the Truth of Being than anything I have ever studied. God bless and increase this work, is my earnest prayer for you.—L. L. W.

Kensington, Md.—The power of the "I Am" has been revealed to me by the close study of Lesson Three. The power of the I Am, the right use of words, and the realization of my true life have been the results of the last few months' study and work. I thank you for the opportunity you have given me to learn these priceless lessons.—M. S. F.

Fruto, Cal.—Lesson Four has been intensely interesting—the constructive power of thought being so vividly explained, and showing one the necessity of being in the right train of thought.—C. B. P.

Philadelphia, Pa.—Inclosed find synopsis of Lesson Three. I thank you for your kindness in making everything so plain. This course has opened up a beautiful new world, as I knew the Truth but did not understand how to apply it. My thoughts of love, peace, and prosperity are ever with Unity Center. I await my next lesson with increasing interest.—B. C. D.

Gary, Ind.—My affairs are so much better in every way since you began treating me for better understanding of Truth. I am now taking the Correspondence Lessons and find them very wonderful in throwing light on things I have not understood before.—M. L. M.

Seattle, Wash.—The first lesson has been a wonderful revelation to me. I am so enthusiastic, so hopeful, and thankful that I have found the Unity Correspondence School.—Mrs. L. P.

"Christian Healing"

York, Western Australia.—We find "Christian Healing" a delightful book and a truly inspired study.—M. L. K.

Carthage, Mo.—With praise and thanks I write you that I am much better. Such an illumination came to me in reading "Christian Healing." You may discontinue treatment.—Mrs. K. J.

Horseheads, N. Y.—I am reading now "Christian Healing." It is a wonderful revelation.—R. A. B.

Medford, Oreg.—It is impossible to do justice in words to "Christian Healing." That book in the hands of every thinking person will revolutionize the world. Its power for good is unlimited.—E. B. S.

I wish to thank you for my book "Christian Healing." I have been studying it, and I want to tell you it has opened my understanding of what God is and what we are, more than anything I have ever read. To me it is priceless.—Mrs. C. S. F.

"Weekly Unity" and Prosperity Bank

We feel it our duty to print a few extracts from the many letters of thanksgiving and commendation received concerning *Weekly Unity* and the Prosperity Bank.

Before giving the extracts we wish to say that we are still offering the Prosperity Bank with a year's subscription to *Weekly Unity*. If you wish to accept the offer all you have to do is simply to send us your name and address with a request that *Weekly Unity* and a Prosperity Bank be sent you. We will then enter your subscription to the *Weekly* for one year, and also take your name to the Silent Unity room for one month's prosperity treatment. At the same time we will send you a Prosperity Bank and a letter of instruction. You are to co-operate in the general prosperity treatment by holding the statement printed on the bank and depositing ten cents each week. At the end of ten weeks you are to send us the one dollar thus saved, in payment of the subscription to *Weekly Unity*.

Following are extracts from letters of a few of the people who have been benefited by the *Weekly* and the Bank:

Freeland, Pa.

Am inclosing one dollar from Prosperity Bank for the *Weekly Unity* subscription. Can see improvement in many ways since you began treating for prosperity. Am back with

my old firm and have an increase in salary. Am looking forward to great success, both spiritually and financially.—Mrs. B. D.

Rilla, La.

Some time ago I received a Prosperity Bank from you, and I am now sending you in this letter one dollar bill. We do enjoy your little weekly paper so much, I don't want to ever be without it. What I especially like is the "Remembers"; but it is all good. Thanking you for what you have done for us, I am—A. F. T.

Syracuse, N. Y.

Inclosed please find one dollar from the Prosperity Bank for *Weekly Unity*, which I enjoy reading and profit by. Prosperity Bank has helped me in not fearing lack and limiting myself as I have done before reading *UNITY*. I wish every one would read it and receive help. You people are doing great good, and I thank you for the help we have received in our family.—Mrs. I. E. C.

Los Angeles, Cal.

Inclosed please find one dollar in exchange for the *Weekly Unity*. I never enjoyed anything more than dropping the dimes and blessing them into the Prosperity Bank.

The *Weekly Unity* is a great help to me, and I look forward to it each week. I couldn't get along without *UNITY* and *Weekly Unity*.—Mrs. E. E. K.

New York city, N. Y.

Inclosed please find one dollar for *Weekly Unity*. I have had much pleasure in dropping the dimes in the bank. I am so thankful that Mrs. Van Marter ever came to New York. I attend her lectures every week. They are fine—so helpful and instructive! I feel she is doing a great work here. I enjoy reading all of the *Unity* papers, and could not get along without them. I thank you dear ones for your help.—Mrs. E.

Otsego, Mich.

Ten weeks ago to-day—June 1st—I made the first deposit in *Unity Prosperity Bank*, and have just made the last to-day—August 10th—which now I will open and exchange for a one-dollar bill and send it to you for subscription to *Weekly Unity* for one year. The treatments have been a great blessing to me. Prosperity and spiritual uplift have followed beautifully. I never want to be without *UNITY* magazine and *Unity Weekly* in my home. They are both food and raiment, and are always welcomed on arrival. May blessings rest upon you all and the blessed work you are doing!—Mrs. C. J. C.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES.

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

CALIFORNIA

- Alameda.** Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.
- Berkeley.** Unity Truth Center, Wright Bldg., cor. Shattuck Ave. and Center St., Room 38. Services Sunday and Wednesday evenings at 8 o'clock.
- Corning.** Mrs. Edith J. Wilson. Unity Branch Library.
- Fruitvale.** Truth Center and Metaphysical Library and Reading Room, 402 Shuey Ave. Mrs. L. G. Fisk, manager.
- Long Beach.** Lucile M. Cowles, P. O. Box 699. Spiritual healer and adviser. All in need of healing or advice as to how to solve life's problems will do well to consult her.
- Long Beach.** Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.
- Los Angeles.** Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.
- Los Angeles.** Home of Truth, 1327 Georgia St. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Phone, Home A 3167; Sunset, Main 8045.
- Napa.** Mrs. Ralph E. Wilson. Unity Branch Library.
- Oakland.** Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.
- Ocean Park.** Home of Truth and Metaphysical Library, 221 Ocean Front, cor. Rose Ave. Mrs. M. M. Hunter-Jones, teacher and healer. Phone, Sunset, Main 5631.
- Pasadena.** Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.** Home of Truth, 1235 I St. Unity literature.
- San Diego.** House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.

- San Francisco.** Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco.** Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.
- San Francisco.** Miss Elsie M. Noonan, teacher of Truth. Rooms 617-19 Shreve Bldg. Phone, Kearney 2929.
- San Jose.** Home of Truth, 144 N. 5th St. Unity literature.
- San Jose.** Mrs. Jessie Juliet Knox, 196 N. 3d St., teacher and healer. Unity Branch Library. Class Tuesday afternoon.
- Santa Cruz.** Center of Practical Christianity. Meetings every Thursday at 2:30 p. m., in Rooms 6 and 7, Odd Fellows' Bldg.
- Vallejo.** Unity Branch Library. Frances J. Babcock, 803 Capitol St.

COLORADO

- Aspen.** Unity Branch Library. Mrs. M. L. Ross.
- Denver.** College of Divine Science, 730 17th Ave. Unity literature.
- Denver.** Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Denver.** Elizabeth A. Whiteside, 1956 Broadway. Practitioner. Absent treatments given.
- Denver.** Edith Marie Raymond, practical lessons in happiness and success; Circulating Library. Helpful books for every reader for sale. 302 22d St., cor. Court Pl.
- Pueblo.** The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.
- Victor.** Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- New Haven.** Center of Practical Christianity, 16 Beers St. Miss Elizabeth Quinlan and Miss Louise Clogstan, leaders. Meetings at 3 and 8 p. m. Wednesdays, and on Sundays at 8 p. m.
- Norwich.** Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

- Washington.** Unity Truth Center, The Brighton, 2123 California St. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature.

FLORIDA

- Merritt, Indian River.** Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

- Atlanta.** Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

ILLINOIS

- Chicago.** Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.
- Chicago.** The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.
- Chicago.** New Thought Fellowship Services in Hall 412 Masonic Temple, cor. State and Randolph Sts., every Sun-

- day at 11 a. m. and 8 p. m. Henry Victor Morgan, leader. Office in Library Shelf rooms, 850 McClurg Bldg., 215 Wabash Ave. Open daily. Unity literature.
- Chicago.* Le Roy Moore. Le Moyne Bldg., 40 Randolph St. Teacher, healer, and lecturer in Practical Christianity and Christian healing. Unity literature.
- Chicago.* Truth Center and Unity Branch Library, 845 Belmont Ave. Mrs. Augusta G. Lindley, leader.
- Chicago.* Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.
- Waukegan.* Dr. Robert H. T. and Mathilda Nesbitt, teachers in the true way of living, 202 Gillette Ave. Study class every Wednesday at 2:30 p. m. Sunday song service 7:30 p. m. Unity literature.

INDIANA

- Elkhart.* Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St. Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

- Leon,* Route No. 1. Clara C. Albaugh, teacher and healer.
- Rolfe.* Unity Branch Library. Mrs. W. P. Wheeler.

KANSAS

- Kansas City.* Unity Society of Practical Christianity. Rev. John H. Rippe, D. D., pastor. Services: Sunday at 10 a. m., Wednesday, 3 p. m. Consultation for healing at residence, 1620 Madison St., Kansas City, Mo.

KENTUCKY

- Belleville.* First Society of Practical Christianity (Divine Science) meets second and fourth Sundays of each month at 10:15 a. m., in Turner Hall, 910 W. Main St. Miss Emma Stolberg, leader.
- Bellevue.* Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
- Boston.* The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.
- Boston.* R. C. Douglass, teacher and healer, 687 Boylston St.
- Boston.* Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St. Teacher and healer. Lecture Friday at 11 a. m. Unity literature.
- Boston.* The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.
- Dedham.* Mrs. Ellen L. Frenyear, 99 Walnut St., teacher and healer. Unity Branch Library.
- Lynn.* Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments. Free class for metaphysical study every Thursday, 3 p. m., at New Thought rooms, Lee Hall. Correspondence solicited.

MICHIGAN

- Ann Arbor.* Truth Center of Practical Christianity. Mrs. Mary K. Hufford, 215 N. State St. Unity literature.
Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

MINNESOTA

- Duluth.* New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.
Minneapolis. Unity Branch Library, 1906 Colfax Ave., S. Mrs. P. L. Uttley, teacher and librarian.
Minneapolis. The Minneapolis Fellowship and School of Expressed Christianity, 811 Nicollet Ave. Ruth B. Ridges, teacher and healer. Sunday services at 10:45 a. m., Wednesday at 8 p. m. Unity publications.
Minneapolis. Mrs. Anna H. Ray, teacher and healer, 4105 Park Blvd. Phone, N. W. South 6916.

MISSOURI

- Kansas City.* Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.
Kansas City. Mrs. Charity Greenwood, 1604a E. 12th St. Bell Phone, East 4719 Y. Absent or present treatments.
Kansas City. A. P. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.
St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).
St. Louis. The St. Louis Metaphysical League, Headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.
Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEBRASKA

- Omaha.* New Thought Fellowship, Baldrige Bldg., 20th and Farnam Sts. Regular fellowship services, Sunday morning, 10:45 o'clock, and mid-week meeting Wednesday evening at 8 o'clock.

NEW JERSEY

- Atlantic City.* New Thought Center and Metaphysical Library, 1007 Atlantic Ave. W. P. and Nina Vera Hughes, healers and teachers.

NEW YORK

- Brooklyn.* Carrie Evelyn Tiffany, 466 Nostrand Ave. Specialty, absent treatments. Personal interviews by appointment only. Reference, by permission, H. Emilie Cady.
Brooklyn. First Divine Science Church, 399 Classon Ave., Haviland Hall. Services, Sunday 10:45 a. m., Wednesday 8 p. m. Pastor, Walter J. Vinall, 393 Lewis Ave. Healer and teacher. Unity literature.

- Buffalo.* Center of Divine Love and Unity Branch Library, 585 Prospect Ave. Mrs. W. K. Knight, teacher and healer.
- Hamburg.* Unity Branch Library. Mrs. Frank H. Grove, librarian.
- Mamaroneck.* Mrs. Amanda E. Hobbs, 1 James St. Phone, Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.
- New York City.* New Thought Church and School. Julia Seton Sears, M. D., president, 110 West 34th St. A post-graduate school for metaphysicians, healers, teachers, and lecturers. Also a school for beginners. Unity literature on sale.
- New York City.* Miss Villa Faulkner Page, psycho-therapist. Practitioner, teacher, lecturer, writer. Office and residence at 34 Gramercy Park. Speaker in the Church of the Life More Abundant, Carnegie Lyceum, 7th Ave. and 57th St. Services each Sunday at 11:15 a. m.
- New York City.* Miss Edith A. Martin, 325 West 82d St., teacher and healer.
- New York City.* Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter in charge.
- New York City.* Walter Weston, metaphysician, Park Avenue Hotel, Thursdays, Fridays, and Saturdays.
- New York City.* The Healing Ministry, 320 5th Ave. Mrs. Gertrude L. Rutter, chairman. By appointment only.
- New York City.* Mrs. Marcia Speirs, 235 W. 107th St., practitioner and teacher. Phone, Riverside 6556.

OHIO

- Cincinnati.* New Thought Temple, 'Peebles' Corner, Cincinnati. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday. Free reading room and circulating library open daily 9 a. m. to 5 p. m.
- Columbus.* New Thought Center and Circulating Library. Public meetings every Sunday at 3 p. m. Robert Bryan Harrison, teacher. Correspondence solicited. Address Lock Box 287.
- Dayton.* Paul Tyner, 50 Stillwater Ave. Telepathic treatments and correspondence instruction.
- Marietta.* Unity Branch Library. Julia B. Gear, librarian.
- Toledo.* Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

OKLAHOMA

- Ardmore.* Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren, librarian.
- Oklahoma City.* Unity Branch Library, 727 E. 6th St. Miss Virginia Graves, librarian.

OREGON

- Medford.* Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.
- Portland.* Divine Truth Center, Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

PENNSYLVANIA

- Allegheny.* W. L. Peters, 12 Federal St., Suite 22. Metaphysical healing, New Thought books.
- Darby.* Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.

Philadelphia. Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.

Pittsburg. Modern Mental Science, classes and individual lessons, 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

UTAH

Ogden. Unity Branch Library, 771 24th St. Miss Lulu E. Sharp, librarian.

Salt Lake City. Unity Branch Library. Mrs. E. S. Myers, 264 J St.

Salt Lake City. Unity Branch Library, No. 3 S. W. Temple. Mrs. Frank Booth, librarian.

VIRGINIA

Williamsburg. Frances Larimer Warner is giving personal instruction through a four-lesson course published at her new home, Port-Ideal-on-the-James, Williamsburg, Va. Kindly address her for her book, "Our Invisible Supply, How to Obtain," and the lessons, when desired.

WASHINGTON

Seattle. Divine Science Reading Rooms, 1522 E. Mercer St. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Mrs. Pearl Rosett Morrison, 2431 10th St., N. Teacher and practitioner of Christian healing.

Seattle. Brunhilde von S. Higgins, Divine Science practitioner, The Washington Apts., 2d Ave. and Virginia St. South.

Spokane. Divine Science church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; mid-week meeting Thursday, 8 p. m.

WISCONSIN

Green Bay. Unity Branch Library, 911 Dousman St. Mrs. C. P. Hill, librarian.

BRITISH COLUMBIA

Vancouver. Truth Students Meetings and Unity Branch Library. No. 5 Empire Bldg., Hastings St. Mrs. Emma K. Gallagher, Box 153, North Vancouver, in charge.

Vancouver. Star Self-Help Club, 504 Washington Court, Margaret Wood, president. New Thought exponent and teacher of health. Hours 10 to 4. Unity literature.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

FOREIGN

Australia. New Thought Club, Bourke and Willis Chambers, 145 Collins St., Melbourne, Victoria. Emilie Hulett, manager.

England. Higher Thought Center, 10 Cheniston Gardens, London, W. Unity literature.

England. The Society of the Students of New Life. A reading course of instruction instituted by the Power Book Co., 29 Ludgate Hill, London, E. C.

New South Wales. Metaphysical Club, 56 Hunter St., Sydney. W. Adams, manager.

Perth, W. Australia. The Truth Centre, Empire Bldgs., Barrack St. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

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UNITY TRACT SOCIETY,
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No. 4

"HEAL THE SICK"

CHARLES FILLMORE



HEALTH is from an Anglo-Saxon word meaning "hale," "whole," "well." It signifies that the one who uses it, or to whom it is applied, has apprehended the perfect harmony of expression of God in his creation. Health is the normal condition of all things, and there is a fundamental principle of health, or harmony of structure, pervading all forms. Health is not something that has to be manufactured from without; it is in the very essence of Being, and therefore just as enduring and fully as universal as God.

Everybody recognizes that health is fundamental in Being, and therefore the one and only orderly state of existence, yet not all use the logic in sustaining health which this recognition implies.

If health is one of the foundation rocks of Being, and we are sustained in all that we are by that Being, it must follow that we can only find health by looking to that Being, and in no other way.

The fact that false education has led us away from this fundamental truth should have no weight with our pure logic.

If life and intelligence are derived from God it follows as sequence that the knowing how to put that life and intelligence together in harmonious expression must emanate from the same source; in other words,

there must be a Spirit of healing, or wholeness, or harmony pervading the whole of creation.

That there is such a Spirit omnipresent is evidenced on every hand in the so-called healing power of nature. It is constantly healing and restoring the cut, bruised, and broken in all departments of existence.

The mark of the woodman's ax on the forest tree is as carefully healed over as is the cut on the finger of the little child. It is no respecter of persons or things, and does its work effectively wherever and whenever it is given the opportunity.

The most successful physicians are those who refrain from giving medicines to their patients—trusting rather to good nursing, harmony, and a quiet mind, as offering the best conditions for the healing power within to do its work. There have been doctors who thought that medicines had in themselves healing power; but no such claim is now made by intelligent ones. The claim now is that medicines assist nature by in various ways reducing the power of the disease, and thus giving the healing potency opportunity to assert itself. Drugs are given to lower fever; not with the idea of stimulating the healing power of nature, but to negative the destructive power of the fever. Opiates are given, not to destroy the pain, but to blunt the sensibilities until pain is no longer recognized. Thus analyzing *materia medica*, we find that its whole system is based upon negation. It has no drugs that are life-giving. Doctors recognize that life is a principle and that the Spirit of Health is the intelligent operation of that principle sustaining and restoring all its structures. They also know that the operations of that principle are beyond the reach of drugs, and that it cannot be stimulated into greater permanent activity through medication. The stimulation of drugs never reaches beyond the mere physical organism, and that, not possessing life in itself, always suffers the reaction that surely follows their administration.

The Hygeia of ancient mythology, the Goddess of

Health, is not a myth. Her presence may be invoked by all people and under all circumstances, and she will respond. But she must be recognized in her native purity on the spiritual plane before she will accelerate her healing power at the call of man. He who calls her down to work through material remedies has a very crude idea of her exalted place in Spirit, and a most inadequate comprehension of her methods. Good Christians sometimes pray that God will bless the doctor who is attending them, and fill his drugs with healing potency. This is asking pure Spirit to muddy its clear concept of Truth with the murky ideas of matter. With such mistaken ideas of God and his spiritual estate it is not at all strange that such prayers are not answered.

Metaphysicians know that all disease is the result primarily of wrong thinking, followed by wrong doing, and that the only permanent cure is in right thought and right act. We know that simply curing the flesh man of his ills is not lasting. If he continues to hold erroneous ideas in his mind he will again bring about the same ills in the body. So our first and last aim should be to get him to understand his Divine nature, and his relation to God.

We are commanded to "preach the gospel," "heal the sick," "cast out demons," "raise the dead." "Freely ye have received, freely give." The ability to do these things is a free gift through Jesus Christ, and in our capacity as openers of the way for the higher truth, we need not necessarily ask any to change their religion in order to heal them.

It is by the grace of God that we have power to do these things. We are put into pure Being, as it were, and creation begins anew with our word in all those who hear it. We have power on earth to forgive the sins of the flesh man, and can heal him and say unto him, "Thy sins be forgiven thee; go, and sin no more."

It is in this fleshly or body-consciousness of man that the Son of Man, or the thought of man, has power

to forgive sins, and not in the superior region of mind. Jesus called attention to this when he cured the man of the palsy, and said, "But that ye may know that the Son of man hath power on earth [the body] to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house."

The external form of flesh is but an innocent, docile animal. It exercises no will power, but is under the dominance of the mind of the flesh—the "carnal mind," according to Paul, the "mortal mind," according to Mrs. Eddy. This "carnal mind" is subject to the free *I Am* under orderly conditions, and should be directed by it wisely. It is in this "carnal mind" that the metaphysician finds the errors that beset the innocent body, and it is unto it that the Son of man says, "Thy sins be forgiven thee."

It is this "carnal mind" and its body of disease that gives up its life on the cross, and is buried in the darkness of earth conditions.

But the "carnal mind" and the natural body should not be put under condemnation because they are not as wise nor as pure as the spiritual mind and its celestial body.

As Paul truly says, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

It is out of this natural body that the celestial, imperishable body is raised, because within it is the germ that is quickened by the power of the word of the Spirit, and springs forth into new life; and right within the earthly condition is formed the celestial body.

Jesus, anticipating this death of the flesh body and the birth of the celestial body from its ruins, said:

"The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth

his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The death here referred to is not the extinction of the vital life principle which is found within all forms, but the dissolution of wrong combinations of nature. The grain of wheat has its vital chit, which is the focal point about which its external layers of gluten cling. So long as it is left alone it is satisfied and remains in its little sphere of limitations. Grains of wheat have been found in the tombs of Egypt, supposed to be five thousand years old.

But plant the grain of wheat in the earth and it catches the inspiration of a higher, wider life, and commences to throw off its layers of gluten, and shoots forth a blade of green into the free air of heaven; and in due time a sturdy stock grows, through which it multiplies itself a hundredfold. There is apparent death of the grain of wheat, but it is death to old conditions only. At an early stage of the change one not familiar with the process might think that the disorganized and shattered condition of the grain of wheat meant that it had lost its hold upon life; but a close inspection would have revealed the little chit within, clear and bright and strong, with the impetus and vigor which the greater possibilities just ahead have inspired.

A process almost identical goes on in man. The new life of the Spirit is shown to him, and he begins to reach out for it. This sets in motion new forces in his being; higher powers in both mind and body are evolved. It is not a process that is accomplished in a day, but gradually, each day and each hour the death of the old goes on and the birth of the new progresses. Yet at the proper time of harvest the celestial mind and the celestial body will be quickly brought into their fullness; and as said by Paul, who saw the culmination in the ripened spiritual man—"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

The divine seed at the center of man's consciousness has all the possibilities of God within it, and all the conditions necessary to its growth and full fruition about it; but it has freedom of choice. It can lie for ages in its crystallized thoughts of matter and material conditions; it can even rest in a surfeit of mortal thinking, like the grain of wheat that has absorbed too much water. These conditions grow out of its innate power of choice, and it can even exclude the Holy Spirit from its domain if it so wills.

But here is where the Holy Spirit proves itself the Savior of men from the conditions they have brought upon themselves. When they have gone into decay through wrong thinking and wrong acting the Holy Spirit has power to bring them into its harmony and orderly state.

But the Holy Spirit can only work with men, through men. We pass its power and presence from one to another through our thought and spoken word, as in Bible times.

But it is given to us to give to others. Sometimes we give it as a word of spiritual consolation, again as a word of bodily healing; it does not make so much difference how we give it, so long as we give, and keep giving.

This is the secret of power in healing, or speaking the word of Truth—the constant giving forth to others of that which has been so freely given to us. "Freely ye have received, freely give."

The world is the great field of the Lord, and humanity is the seed planted therein. Some are growing and shooting forth their green leaves heavenward for the times of harvest, while others are rotting in the ground of mortal thought. But, praise be to God, we

are given the power of the Holy Spirit to pour out upon them and fertilize them with the substance of the Lord, and light them with the wisdom of Christ.

Can we, with these transcendent possibilities in our keeping, afford to do anything less than work for this great end? What work can one do that is greater or more far-reaching than saving men and women from their own errors and degradations of thought? This work is doubly precious, and many times more powerful, where there is, in addition to the Christian's zeal, a knowledge of mind action and how thoughts make conditions. This is the *science* of Christianity that earnest Christians have long sought.

Instead of the offer of release from hell after death, we offer release from hell here and now.

Instead of the prayer for patience to bear the ills of the flesh, we say: "Thou man of flesh, thy sins be forgiven thee; in the name of our Lord Jesus Christ, arise, take up thy bed and walk!"

Instead of submission to the devil, we declare his abject powerlessness, and taking command in the name of Jesus Christ, put all thoughts of sin, sickness, and tribulation to the rear, with the word—

"Get thee behind me, Satan!"

Every ill of the body and all the insanities of the mind can be put out—entirely out—by the power of the Holy Spirit working through you or through me. We can heal everybody if we only will.

Some people say they would do more speaking of the word and heal more people if they only had more power. But if you wait for the power to come to you there will never be any healing or speaking done by you. It is use that makes a strong muscle. Lifting light weights at first, then increasing them gradually, enabled Sandow to finally lift several thousand pounds.

Exactly the same rule holds good in exercising the powers of the Spirit. Speak the first word of Truth that comes to you. Speak it silently until you have

courage to speak it aloud; but don't fail to speak it. Silent words do their work, but audible words rightly said bring quicker results.

We are commanded, as disciples of Jesus Christ, to "preach" this "gospel"; then the "signs" promised are to follow. But the doing always precedes the results.

Every time you give forth a word of Truth you make room in your mind for two more. The word is the "seed," and quickly multiplies itself when stirred into action.

And this "word of the Lord" is all-powerful in the domain of carnality and fleshly beliefs. It is the office of the flesh to be a good servant, to be obedient and harmonious in every way. In divine order it cannot be anything less, or more. If it is in discord, the power of the word of Truth should be brought upon it and harmony restored, that it may do its share in working out the great problem of creation.

The power to restore this harmony in all parts of God's domain is vouchsafed to man, because it is through him that creation goes on. The word of Truth is divine order made manifest. The Holy Spirit is the silent inspiration of the word of Truth. Whoever speaks a word of Truth thereby becomes the chosen vessel of the Lord, the receptacle of power from on high; therefore every word of Truth carries with it its own power. Man does not have to feel the power and inspiration always before he speaks the word. The power springs forth as an adjunct of the true Word, just as harmony accompanies and weaves in and through the words of the songs of praise.

There are countless millions waiting eagerly and longing for these words of Truth and power to be spoken to them. They are in a soul famine, and are seeking to fill the aching void with the husks of materiality. They want something, they know not what. Some think it is money and the earthly things that money will buy. Others think it is fame and position in the

passing world; while others look for satisfaction in the love of home, family, and friends. These all seek their highest concept of the thing they need. When the true concept is shown them in the right way, and its power demonstrated to them in healing their broken hearts and bodies, they will eagerly take it up, and follow it until a satisfaction is gained that will be enduring.

We are inclined, in this day and age of materialistic thought, to diffidence in speaking the word of the Spirit. We are chary about expressing ourselves, for fear of opposition or ridicule. This is in striking contrast with the intrepid zeal and fearlessness of the apostles and early Christians. They braved death in all its forms to carry the gospel forward. In the language of Paul, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth."

Yet we have better understanding of the power of the Spirit than those who walked almost entirely by faith. To us faith has become realization. We know that the doctrine we preach is true when tried from any standpoint. We know that it underlies all the science and philosophy of all the ages, and we are wise enough to show to every earnest inquirer the relation which it bears to all things.

With this assurance of a Truth that will stand the test of both science and religion we certainly should preach it with a zeal far exceeding that of the peoples of the earth at any age.

Because ignorance stalks abroad and turns its bleared eye askance at our words is no reason why we should be dumb. The sneers and jeers of an ignoramus have no weight with a wise man. The day of the fagot and inquisition has passed, and the sunlight of Christ penetrates all the darkness of error.

"How beautiful upon the mountains are the feet

of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

"THE TONGUE OF THE WISE IS HEALTH"

(Proverbs 12:18)

E. M. BARRETT



HERE are many tongues. Every nation, kingdom, or province upon the earth has a tongue, and that tongue (meaning its language) differs from that of every other nation, kingdom, or province. Each tongue has its idioms, its prefixes and suffixes, and grammatical rules peculiar to itself, and if one would be able to understand and converse correctly in the tongues of other lands than his own, he must, according to worldly belief, master, by close application and persistent practice, the moods and tenses of the language he would speak.

But we have never been taught that, or even *heard* of an instance, where the knowledge of one or many tongues had any influence upon the health, one way or another; yet the Book of Life says, "The tongue of the *wise* is health."

We must conclude, then, that it is not the tongue or language of any nation or the wisdom of this world that is referred to.

What, then, is this tongue, or language? And what and whence the wisdom that guides it? It seems that one tongue is peculiar to the *wise* the world over, and another to the foolish. "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador bringeth health." If

one is lying very ill the physician is called. He quickly takes into consideration all of the *pros* and *cons* in the case, and in some instances pronounces it a hopeless one. According to his wisdom, which the world accounts very great, death is inevitable. You see, his tongue, or language, is death. Then it cannot be the tongue of the wise, for that is health. In all sacred Scripture nothing is more strongly urged upon the human race than the getting of wisdom. "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire; and the exchange of it shall not be for jewels of fine gold: for the price of wisdom is above rubies." The devout thinkers and writers of all ages have insisted that to obtain wisdom was of the utmost importance, but they have not defined it as that knowledge which the world calls wisdom. In every village, town, and city the inhabitants point with pride to their schools, seminaries, and colleges, where the youth of the land are trained in wisdom's ways; and they soon learn to tell us all about the different stages of the earth's development from a gaseous state to its present appearance of solidity. They know all about the stone age, and the glacial epoch, and to what system of strata to assign whatever fossils they happen to discover. They discourse about the planetary system and tell us that "man's highest thought has been inspired by astronomy." They demonstrate the principles of mathematics, and talk about the classics, and delight in French and German literature. They study the human system and tell us about the bones and muscles, the respiratory organs, the action of the heart and liver, etc.; but this is the wisdom of this world, which Paul says is foolishness with God. "The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

"The fear [reverence] of the Lord is wisdom, and to depart from evil is understanding." "With all thy getting, get understanding." "The natural man perceiveth not the things of the Spirit, for they are foolish-

ness unto him; and he cannot know them, because they are *spiritually* discerned." That portion of mankind who look upon spiritual law and the "things of the Spirit" as foolishness, and regard the material things of the universe as realities, and a knowledge of them as the acme of human attainment, are still in the natural state, or, in the language of Truth, in the *carnal* state. Now, "To be carnally minded is death, but to be spiritually minded is life everlasting."

The human race has always had one object in view; has always struggled for one end—viz., *satisfaction*. Many have thought that great wealth would give it; but one of New York's millionaires exclaimed, "I am poor and needy." His untold millions could not purchase for him one moment of that sweet peace and perfect satisfaction which the child of God possesses, who can truly say, "I know that my Redeemer liveth." Some have thought that to be highly educated, to be what the world terms a profound scholar, would give satisfaction; but hear the verdict of our great scholars: "The most we know is that we know nothing." But these devout thinkers, these dealers in spiritual things, tell us that only one class of people in all the world have gained anything like satisfaction—those who are wise in spiritual matters. *They* have peace of mind, health of body, and knowledge of Absolute Truth. "Great peace have they who know thy law;" and "There shall no evil happen to them." It matters not whether we search the Scriptures of the East or the Christian Scriptures, they all testify that all the knowledge which the sages of this world can give, regarding the universe and its phenomena, is of little worth, and profiteth not without the perception of its spiritual meaning. The wise in material science are versed in material laws, and set forth a great array of physical facts, but they do not lead us into any spiritual truth. Their generalizations and conclusions, made from the physical facts and statistics which they collect, are feeble and misleading. The wise in spiritual things

have always been *very* earnest in warning man against the illusive and unsatisfactory character of material things—of the unreality of physical blessings. Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The spiritually wise have been very firm and explicit, too, in their teachings that none need mistake the way which leads to the heavenly kingdom where is found perfect satisfaction. The books that contain their teachings are revered by their believers, and their language is wonderfully alike, whatever the nation; for one tongue is peculiar to the wise everywhere. Truth being one, its language is one. But notwithstanding these writers who have told us of the law are held by all mankind to be among the wisest and greatest of the world, the law, the only one which will give man the object of his search, is not obeyed. Men seem so unwilling to turn from chasing bubbles and will-o'-the-wisps; so reluctant to trust the living God who changes not, but is the "same yesterday, to-day, and forever"; so afraid to cast themselves entirely upon the love and mercy of that Principle that demands all the love of the heart before that heart can realize the wisdom that profiteth. "Give me thine heart, saith the Lord."

Every temporal scheme and proposition is given innumerable trials; every law of the changing material world is thoroughly investigated, and the result of every investigation is failure.

Satisfaction is not found. But the immutable law of changeless Spirit, the divine and only sure cure for dissatisfaction, is evaded, neglected. We see chapels, churches, and magnificent temples on every hand, where great teachers urge the people to write the laws of these Scriptures, that still live and are approved, upon their

hearts, that they may receive the blessings promised for obedience. They teach that obedience only (which is co-operation with the law) is required to set men free from the bondage of sorrow, pain, and unrest. This is the satisfaction that the race is seeking—to be freed from undesirable conditions. Why are men so loath to leave their futile search in dark alleys and by-ways and set their feet in that path which alone surely leads to the haven of rest? Only one out of all the race has resolutely journeyed along that path; albeit he was tempted like as we all are, yet not one mistake, not one sin is known of him.

"This is the only way," say the spiritually wise. "We do not know that way, it cannot be true," say the learned in material things. The world has followed after the materially wise and had great respect for the jargon of pathology and *materia medica*, while it has given little or no heed to the laws of the sacred books that told of the changeless and eternal, though silent and unseen. But he who can discern the signs of the times, knows that a great change is even *now* stirring the hearts of men. They are beginning to *think*. They are beginning to question. Of what use, they say, are all our medical schools and colleges, since in spite of their multiplied resources for scientific experiment and investigation, sickness and death are on the increase?

Every now and then some new disease is described and flung out upon the world hitherto in blissful ignorance of the existence of any such terror. Germs and microbes are said to infest the universe till scarcely a breath of air, or a morsel of food, or a drop of water but is reeking with disease and death. But the materially wise have *vouched* for the existence of these terrors, and straightway the people begin to succumb to them. Yet he who discovered them has not been wise enough to discover a sure remedy, and there is scorn at the failure of such knowledge to cure, to soothe and satisfy; and the thinking ones on every hand are asking, "*What is that*

tongue of the wise that is health? Does any one know? Can any man teach it to us?" To-day there is ignoring among thousands of the modern experiments and conclusions of a system many of whose most noted and able advocates admit that "they do precious little, when they do not do positive harm." There is great searching going on for that way that surely brings health. There is much turning of the leaves and studying of the pages of the ancient life laws in earnest quest for the Word of Life, "the tongue that is health." And this is the language of the children of Light, the tongue of the wise in all sacred Scripture:

There is but one Lawgiver and Creator. His name is the Good. He is omnipresent. There is no point of space anywhere where he is not. His presence is everywhere, and he is All in all.

There is no other power. He is *Omnipotence*, and we, as individualized expressions of the only Creator, do utterly reject forever the name and claim of another power called evil. There is no other power. Our Father, *the One Living God, is All. There is none beside him, and he is Good.* We are the children of the one and only Creator; made in his image, like unto him in nature, name, and office; *in and of him, one with him*; living, moving, and having our being in his divine presence, since it is omnipresent; where no evil thought, word, or deed can come nigh us, knowing that "whoso delighteth in the law of the Lord" shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." "In the way of righteousness is life, and in the pathway thereof there is no death."

"As a man thinketh in his heart, so is he." All that we are is the result of what we have thought, and others have thought of us. Believing that the *spiritual* is the *real*, and to think of his unseen kingdom as the divine and only reality, of which the visible universe is only a symbol, "is, by virtue of the revealing power of

thought, to manifest it to us absolutely." This is judging "not according to the appearance," but judging righteous judgment. Acknowledging God, *and him only*, in all our words and ways is the lifting up and out of sad and sorrowful experiences, and the entering into that peace "that passeth all understanding."

All who speak this law, continually serving the Good, whose command is, "Acknowledge me in all thy ways"—i. e., believe in no other power—begin very soon to receive the reward that surely follows obedience. There is an awakening to brighter, sweeter things, and a feeling that God has put gladness in the heart. We begin to realize the power of thought, to get glimpses of the wonderful power that lies in words. "A right word, how good it is." So you see that the tongue that speaks truth, speaks of the good, and utterly refuses to speak evil, is the tongue that is health. It brings happiness and good conditions to pass. "A wholesome tongue is a tree of life."

We find that the selfish striving, the bitterness and woe that people complain of, are only a seeming reality. It is the picturing forth of false thought; it is the fruitage of false statements. Our sorrows and desolation, our pains and deformities, our poverty and bitter misfortune, our buffeting with the world as if we were footballs of chance, are conditions of our own making by our acknowledgment of another power than the Most High, who said, "Thou shalt have no other gods before me; thou shalt not bow down to them nor serve them;" and yet, all over the civilized world, people professing to serve the risen Lord have imagined evil in their hearts, and have bowed down before it and said, "Lo, how *great* is this evil!" Nowhere do people so unanimously and with so much earnestness and vehemence ascribe such power to Almighty God as they do to evil. They acknowledge it, make a reality of it, rehearse its terrible works, and bow down in servile fear before it. Thus they build the walls of delusion that shut out the real kingdom—walls

that can be broken only by the Word of Truth, spoken with boldness and a firmness that cannot be shaken.

The tongue that acknowledges God, speaks only of the good, and true, holding steadfastly against all opposing forces, is a power that will level the prison walls, within which false thoughts have held earth's children in dire captivity. There is no evil thing that hinders, and binds, and frightens, which this tongue will not set free; and oh! what freedom! We rise like birds into clearer, purer air; we get new views of the affairs of life from our new and higher point of observation; we see the opposite side of all those conditions we used to name sorrow, sickness, and death, disappointment, fear, and hatred; and lo! we behold and realize joy, health, peace, comfort, Infinite Love, and Life Eternal. Instead of weakness, and inability to solve life's problem, is keen intelligence; instead of foolish management, is wise judgment.

And we who have been lifted out of the fogs and miasma of false beliefs into the pure light of God's eternal sunshine, and have felt this Infinite Love warming us into new life, may reach out a helping hand and help others into a realization of the blessed truth that brings health of mind, health of morals, and health of body.

He who knows the Spirit of the Law is not forced to stand powerless in anguish of heart before wasting sickness. Strive with all the power within you (and it is *great* if you but recognize it) to break down the walls of belief that *any* evil can dominate you. Cast out the error that stands between you and the greatest good you desire. As surely as the sunlight of day melts into the purple twilight of eventide, so surely do you strike sturdy, determined blows against the prison walls of delusion and false belief. Not a pain but will vanish when the wise tongue gives it the lie. Not a misfortune but will give place to peace and joy when the wise tongue speaks truth concerning it. Therefore, speak boldly and fear-

lessly the Word of the Law. "To him that ordereth his conversation aright, I will show the salvation of God." "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador bringeth health." What tongue do you speak, my friends? Health—health as the only reality—or the words of the wisdom of this world which profiteth not?

Take Love for Your Physician

Love is the grand remedy for all the ills of the mind. It is the great solvent for anger, hatred, jealousy, and all the bitter animosities. If properly understood and applied it would cure every sin-sick soul in existence.

If you have been trying to put out the fires of hatred by adding more hatred; if you have been meeting anger with more anger, change your prescription. Take Love's balm for all that blights happiness or breeds discontent. You will find it a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions meet their antidote in sweet charity.—*Success.*

A large portion of the surgical operations which are performed upon the too gullible public are totally unnecessary, and produce far more harm than they do good. The amount of human suffering which is brought about in this way as a result of unscrupulousness on one side and credulity on the other is very great. We have plenty of evidence to substantiate this statement, drawn from personal experience, and the fact has been declared by many medical men who are true and worthy representatives of the healing art. Women are victimized by thousands in this manner, and we cannot too strongly urge our readers to beware how they submit to the knife.—*Editor of the "Golden Age."*

When a man does not find repose in himself, it is useless for him to seek it elsewhere.—*French Proverb.*

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

THE HEALING WORD



HEALING by the power of the *word* did not originate with Jesus of Nazareth, although it is from him that we get our modern inspiration. In every age where man has realized the perfection of the Original Essence of Being, and has spoken forth that realization, the result has been a conformation of the thing addressed to that inherent harmony and order.

Whoever realizes that God is the underlying perfection, and that man is his mouthpiece, has laid the foundation for performing miracles of healing through the power of the Word. But in order to do the miracles he must *speak* the words which he knows to be true.

Thousands in every age have caught sight of the truth of God's Being; but they have not been sure enough of their ground to go forth and proclaim it to a waiting world. Jesus of Nazareth was counted a Savior of mankind because he freely proclaimed the truth about God. He not only proclaimed it, but he had faith in its power to redeem men from the mental lethargy into which they had fallen.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4: 23). The method of Jesus' healing has always been a theme about which

many have learnedly discussed and written. The theories have been numerous, but they have nearly always been *theories*. The claim that he was the only Son of God, begotten in a certain manner to do a miraculous work, is also a theory to him who has not a clear understanding of what constitutes a Son of God; hence it were futile to discuss the things of the Spirit with one who has not touched the mind of the Spirit.

However, in all these various ways of accounting for Jesus' remarkable healing power, none dispute one point—he used *words* as the vehicle of the healing potency. He always spoke to the patient “as one having authority.” He had a certain assurance, an inner conviction that he was speaking the truth, when he said “Be thou healed”; and the result of his understanding carried conviction to the mind of the patient and opened the way for the “virtue” that went forth from him. Notwithstanding this very apparent use of words by Jesus, there has been a failure on the part of his followers to grasp their vitally important office in the demonstrations of the Spirit. There has always been a belief in the religious world that there was somewhere a lost word that when found and spoken would set all things right. The Jews say this lost word is veiled in their *Yahveh*, and that its correct pronounciation is no longer known by men. They claim it was once known to their priesthood, and when used, all the powers of God were manifest and mighty works accomplished in moments of time.

All are familiar with the “God said” of Genesis in creating the heavens and the earth.

Here at the very beginning the *Word* is the creative agent, and John corroborates it. He says that it was in the beginning with God, and it was God, and that all things were made by it, and without it was not anything made that was made. That term which John used, and which is translated *Word* in the King James Testament, has a much deeper significance than is usually given it by Bible readers. It has been assumed by the

Church that the *Word* meant the personal Jesus Christ, and it has been so accepted.

The most thorough Greek scholars and all careful and honest Scripture authorities tell us that the Greek term *Logos* has no equivalent in the English language; that it is untranslatable and should have stood in its original form.

Even in Greek this term *Logos* has an inner meaning that only those of spiritual discernment can comprehend. Externally it covers both the spoken word and the underlying reason or valid premise in truth; both being so intimately connected as to be one in harmony of purpose. This John conveys in saying that the "Word was with God, and the Word was God." Here is implied a distinction in office, but a unity in purpose. With the early Greek Fathers the Divine *Logos* had a peculiar significance which only those who had delved into the innermost of existence could comprehend.

Philo gave the Divine *Logos* the embodiment of all divine powers and ideas. He distinguished between the *Logos* inherent in God, corresponding to reason in man, and the *Logos* emanating from God, corresponding to the spoken word which reveals the thought. The former contains the ideal world; the latter is the first-begotten Son of God, the image of God, the Creator and Preserver, the Giver of life and light, the Mediator between God and the world. It is claimed that Philo wavered between a personal and an impersonal conception of the *Logos*, but leaned more to the impersonal.

Philip Schaff, in his comment on the *Logos*, says: "St. John uses *Logos* (translated Word) four times as a designation of the divine, pre-existent person of Christ, through whom the world was made, and who became incarnate for our salvation (John 1:1-14; I John 1:1; 5:7; Rev. 19:13). Philo may possibly have suggested the use of the term (although there is no evidence that John read a single line of Philo); but the idea was derived from the teaching of Christ, and from the Old

Testament, which makes a distinction between the hidden and the revealed Being of God. There is an inherent propriety in this usage in the Greek language, where *Logos* is masculine and has the double meaning of thought and speech. Christ as to his divine nature bears the same relation to God as the word bears to the idea. The word gives shape and form to the idea, and reveals it to the without. The word is thought expressed; thought is the inward word. We cannot speak without the faculty of reason, nor think without words, whether uttered or not. The Christ-*Logos* is the Revealer and Interpreter of the hidden Being of God, the utterance, the reflection, the visible image of God, and the organ of all his manifestations to the world. (John 1:18; comp. Matt. 11:27.) The *Logos* was one in nature or essence with God, yet personally distinct from him, and in closest communion with him."

In plain, everyday language, we would say that Being, the Original Fount, is an impersonal principle; but in its work of creation it puts forth an Idea which contains all ideas—the *Logos*, Christ, the Son of God, spiritual Man. This Idea is the creative power, the Concrete Consciousness formulated by the Universal Principle.

It is written, "God is too pure to behold iniquity;" "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." These appear paradoxical. When we understand that in the first, Principle is referred to, and in the second, the *Logos* or Creative Father of Jesus, then all is clear. Jesus always called the Divine *Logos* "Father." He never referred to him as an abstraction, but always as a Being having intense love and compassion for all creation.

So he will become to each one who makes the conscious connection with him. We shall realize that Being is not only Principle, as to its inherent and undeviating law, but also person, as to its relation to each one of us, and that we as individuals do actually become the focus

of that universal Spirit, that All-Pervading and All-Wise *Logos*, and through us the universe is created.

"And then shall they see the Son of man coming in a cloud with power and great glory." Each one of us is the Son of man, and our glory and power is in the keeping of the Divine *Logos*.

We come into this power and glorify God just to the extent that we recognize and use it. Jesus of Nazareth recognized and used it in its fullest sense. To him it was not only an all-pervading Principle of goodness and power, but it was very much more: it was a near and dear Father, a Father whose interest in his children was greater than that of any earthly parent.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

We may make little out of it and live in the shadow of its glory, or we may make much out of it, and live in the sunshine of that glory. Some ask sparingly and receive in like measure; others ask largely and receive largely.

The *Logos* is the Preserver and Transformer of all things. It is the Sustainer upon which the universe rests. We are dependent upon it for every breath we draw. Its substance and intelligence are at the beck and call of the prince and the peasant alike, and in this sense it becomes the servant of all. All mold it into consciousness in the one and only way—through thought. Whatever you think about it, that it becomes to you.

If you think that it will heal the sick through the power of your magnetic hand, you will do your healing in that way. If you think it will heal through your silent or spoken word, it will act accordingly. It will work for the ignorant and the wise, the wicked and the good, the poor and the rich. It is yours to use in whatsoever way you will. However, the permanent results you get will be proportioned to your understanding of its whole

nature. To grow in its grace and be glorified in the ineffable glory of the Everlasting God, you must know who it is you are dealing with.

Herein many are falling short in our day. They have been taught the manipulation of the *Logos* in its healing aspect, and they are using it as a new therapeutic agent. To them it is a cold abstraction, a principle having intelligence and substance without consciousness. These qualities they handle as does the potter his clay. Instead of striving to attain that loving relation with the Father which should exist between parent and child, they are virtually introducing into their business world a new factor for the attainment of selfish ends. Do not let the icy hand of such a science grasp yours. Refuse to see the Father anything less than the All-Compassionate One, who is interested in every act of your life, every thought that you think; who has numbered even the hairs of your head. This is our God—the Most High Good, who dwells in our hearts and souls, and flames up into our minds with all power of cleansing, healing, and uplifting. To this dear Father nothing is small, nothing is great. He does not ignore his creation; he does not stand afar off and view with the cold, critical eye of a connoisseur. His heart throbs with compassion; he it is that sheds upon us the holy peace of his presence in the turmoil of sense, and we joyously exclaim, Though all else fail me, in thee I find rest.

Yet we must attain the full stature of the God-Man. We must understand that the Father cannot be circumscribed by any human idea of him, nor what he should do for us. We must know that there is only Good, and that the Word of Good is the only permanent healing word. So long as we believe that the Father might heal at one time and not at another; that he might be induced to give us his healing Spirit under certain circumstances and not under others, we are misjudging his nature. If there is ever any limitation to the healing power of the Word, we may rest assured that it is our manufacture.

The healing Word is not a special creation to meet an emergency. It is not a patent medicine prepared to cure specific diseases. The idea that it is a healing word at all originates in our limited concept of there being something to heal.

God is the Supreme Perfection; his Word is like unto that Perfection. All its creations are perfect. It takes cognizance of only the perfect. When we realize this Perfection and speak the words of truth from that plane of understanding, the Word goes forth and establishes that which is. It does not heal anything. There is nothing to heal. It was not made to heal. Its office is to see the Perfection of Being established; and as we do the works of the Father, we establish that which is and always was.

Thus he who realizes most thoroughly that God is the Supreme Perfection, and that in him can be no imperfection, and speaks forth that realization with conviction, will cause all things to arrange themselves in divine order.

This is being daily and hourly demonstrated by the faithful all over the land, and thus proving true the nature of the *Logos*—the Word of God. The meaning of that Word is speech based upon reason. If the reasonable premise that God is the Omnipresent Good is well grounded in you, you cannot speak anything but healing and uplifting words. Your words must be for the healing of the nations, because they are true words flowing forth from a source in which truth has no opposite.

If you believe that both good and evil conditions can be brought forth from this Divine *Logos*; that both sweet and bitter waters can flow forth from the same spring, then your healing will be mixed. The spring is pure, and by letting your mind be an open way for its outpouring, it will remain in its original purity, and cleanse all to whom you send it. If, however, you stop the flow here and there by an idea of limitation, by an idea of

imperfection in the fount, or in him upon whom the fount is being poured, you cut off its free currents to that extent.

Do not construe this that you can pollute the stream by your thinking. This cannot be done; you simply refuse to let its fullness come forth. Like the lens that refracts the sunlight, you receive some of the rays that you do not throw upon the screen. The white light of Spirit is poured upon you, and your idea of limitation in a given direction makes you opaque to some of its colors.

You are nothing less than the child of God, and to you is intrusted the creative power. When you realize this you can go forth forgiving men their sins as you have forgiven your own.

The Word of God is spoken through the Son of man. You are the Son of man, and it is your duty to be about your Father's business, healing the sick, casting out demons, raising the dead, forgiving the sinful, and spreading the Gospel of a living God.

But the "Word of God is nigh unto you, even in thy mouth;" speak it forth and demonstrate, as did Jesus, that "the Son of man hath power on earth to forgive sins." What is sin? Is it anything other than an erroneous way of attaining happiness? God is happy, and it is a state natural to us all, or we would not strive for it. There must also be a way to reach it. If we have not reached it in the way we have gone, we have but to turn about and seek another way. Repenting is turning about—letting go of the way. As soon as we let go, and recognize that the way of the Spirit is the way of pleasantness, we have been forgiven our sins. The mental attitude has invited the Word of God, and it flows into our consciousness and erases the erroneous concepts.

Any one can speak true words and thus be the agent of God in forgiving sin. The little child may do it, the ignorant disciple may do it. The power does not inhere in the individual; the cleansing is done through the Word. "Now ye are clean through the word which I have spoken unto you."—John 15: 3.

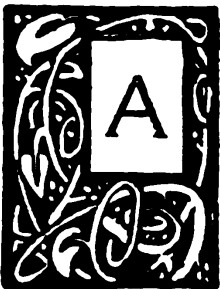
This living Word of God is a spiritual Principle. It is omnipresent as the air we breathe. It is never absent for a moment from any of us.

One small grain of it is more powerful than many tons of dynamite. It is the "substance of things hoped for," that will remove mountains. It is very nigh unto you, "even in your mouth," said a wise one. Its premise is that God is good and God is all. You have only to recognize this premise in all that you think and do, and then speak it forth, to get the results promised. There is no respect of person in God; you are as near the Father as Jesus if you will recognize it and *speaking the true word always*.

All conditions are subject to the Word. It requires a receptive mind to give it hearing and expression, when it molds circumstances with the rapidity of thought. You do not need to be hours, days, or months in bringing about changes in yourself or your patient through this Word, if you speak it with the consciousness of its power. Do not temporize, nor argue with the scribes, but with realization of the Immanent God say to the sick,

"I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

DRUGS AND MICROBES



STEADY, well-equalized flow of blood in the organism is the foundation of physical health. The blood, however, is the visibility of an invisible energy which has its source in a still deeper propelling power. Each corpuscle is charged with a force and intelligence that carries it to its appointed place. The drug doctors strive to increase this life-flow with material compounds; but because it does not have its source in drugs, they meet with indifferent success.

Drugs do not originate life, consequently the oceans

of medicines that have been swallowed by humanity have not given life to a single blood corpuscle. Medicines do, under certain conditions, produce effects in the body; but it is admitted that these effects are reactionary. The liver is moved to activity because it rouses itself to expel the poisonous drug. The remedy is not constructive; no permanent energy is added to that organ. So the stomach is spurred to throw off accumulated food in its effort to get rid of some obnoxious drug. But natural nutrition is not restored, simply a forcing out of the food in a partially digested condition. This process is repeated again and again, so long as the organ has the power to resist the poisonous compound; but eventually it becomes discouraged at the repeated onslaughts and gives up trying to expel the enemy. Then the patient calls for a new and more powerful drug; the old one no longer does the work. The work really is being done by the outraged organ, the drug being a destroyer instead of a helper.

If drugs are not life-giving, they are an incubus to the system. They impose upon it material substances that are not food, and not life-giving; therefore they are a burden that finally breaks down the strongest organism. The claim that drugs help nature to heal is not being sustained by modern research. Doctors are rapidly changing their ideas about disease as they get reports from the scientists of the laboratory, who study causes. The old-school doctor sees the external appearance of inharmony, and has his remedy at hand to cure it, not seeking the cause. If it is fever, he thinks by reducing it he will cure his patient; so he gives a drug that weakens the heart action, and thus lowers the temperature. But the new-school doctor says that fever is a good thing; that it is nature working to throw off some disease that lies back of it. He says, Do not reduce the fever, nor in any way interfere with the forces that are trying to eradicate the enemy within, but find him, and put him to rout; then when you have healed your

patient the fever will disappear. This is good doctrine, and is acceptable to all fair-minded people.

So it is coming to pass that doctors are searching out causes, and drugs are fast losing their popularity in consequence.

Bacteriologists are dissipating ages of foggy ignorance and superstition from the minds of doctors. They find a little microbe to be the invisible worker in every disease. There are a few exceptions, but it is safe to say that all diseases are physically manifest in colonies of microbes. When these little workers were first discovered, it was taken for granted that they were the cause of the trouble, and healing was a simple matter of destroying them. So there has been a great running to and fro by bacilli students for an agent that will kill disease microbes. They have discovered that they can scatter the microbes working at a certain place in the organism by turning loose among them other microbes of a similar nature. The colony that is feasting upon the patient's tissues are pounced upon by a more vicious army of like character, and in the battle which ensues the patient temporarily, at least, has a rest. This is the lymph remedy. Animals are inoculated with the disease, and when the corruption has reached a certain stage serum is drawn off, bottled up, and purchased by doctors to squirt into the blood of men and women and defenseless little children! The theory is: If you are diseased, get more disease and you will get well.

But, thank God! there is division in the bacilli school. It is found that the serum does not eradicate the disease from the system, but only scatters it, to eventually break out again in some weak spot. So honest observers of this could not but conclude that a remedy that did not destroy the microbe was a failure, and they have so proclaimed. This division has led to still deeper investigations and conclusions. Those who study the microbes find that under some conditions they are builders instead of destroyers, and that the destructive tendency

is caused by some influence brought to bear upon them from unseen sources. So this new school of bacteriologists is now proclaiming—Do not try to kill the microbes, but find out why they destroy the body tissues under certain conditions, and help to construct them under others; in other words, find the cause that makes these industrious little builders of the body its destroyers. They are searching among material elements for these causes, and they do not agree. Some say it is the water we drink; others that it is the air we breathe, and others that it is the food we eat. They have observed that microbes have intelligence, but they do not seem to catch the connection between that factor and a cause like unto it. Because microbes have material bodies, the assumption of material research is that their origin is wholly in matter.

Another kind of science is necessary to supply this missing link, and that is the science of mind. The science of Spirit lies still higher in the realm of causes. If these germ-studiers would incorporate into their science the power of thought as a moving factor in microbes, their origin would be speedily revealed. Thoughts make microbes, and thoughts direct them in their body-building, or the opposite.

Let us illustrate with the case of a little girl with diphtheria, who was given up by the physician in attendance. The mother sent for a Science healer at one o'clock at night. The little one was struggling for breath, and the healer was at first dismayed and almost hopeless. But with God all things are possible, and a realization of this put away all thought of the impossible. The usual denials and affirmations were made; realizations of the One Perfect Life, and all the various mental attitudes and processes and prayers were brought to bear without apparent result. The bodily discord seemed beyond the reach of ordinary methods. Then came the thought: "These are little intelligent beings at work here in the name of their master, who is called 'Disease.'"

Speak to them and they will listen." With this key the healer began to talk to the vicious colony of microbes. First they were told to be still. Then the message of Divine Harmony was sent into their discord again and again. Then they were told that their name was not disease, but health, and that their true office was to build up life instead of to destroy it. They were told again and again how free they were from the discords of mortal thought. In half an hour the patient was breathing easier, and by morning was out of danger.

This method of speaking direct to these little agents of the mind has been pursued in many cases, and the results are demonstrations of the truth that they do understand and obey. Of course, the trained and experienced mental healer has various ways of treating his cases, no two being handled exactly alike. He should know the difference between a conscious and subconscious cause, and how to handle each. Microbes are subconscious, or secondary movements of mind. As disease producers they have been thrown into disorder, or made vicious, by a thought projected into their midst from the conscious mind.

Primarily, these life germs are in harmony, and their office is to keep every part of the body in health. They do this if left alone; but the conscious mind, ignorant, or willfully running counter to the law of its being, is constantly sowing discord in their work. A thought of anger throws them into great confusion, and they become angry and fight among themselves, and kill one another. Then the doctor says the patient has a fever, which he gives various names. If anger and impurity are combined in the cause, he may name it typhoid fever, which has to run its course. This "running its course" of a fever is another name for the daily battles of the microbes. They fight, and the temperature rises according to the fierceness of the battle. This is continued until they are either depleted or harmonized; then the patient recovers. If they destroy one another

wholly, the patient loses his body vitality, and has to leave the flesh.

It may be laid down as an unvarying law that every thought that forms itself in the mind of man, sooner or later manifests in organized infinitesimal beings in his body or environment. These minute beings build the body of flesh and sustain it. We name them life-giving germs if they are harmonious, and microbes and bacilli if they are in discord. The important thing to know is that we create them by our thinking, and that the pains we feel are the voices of the microbes crying out in their misery, being compelled to do that which they feel to be opposed to the law of nature.

Then the one and only remedy for the eradication of all microbes—i. e., all diseases—is to *think right thoughts*. This is no recent discovery. Solomon wrote, "As a man thinketh in his heart so is he." Jesus said that a man should be held accountable for his lightest word or thought. Modern science is simply establishing what the wise of all time have known: "Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 16: 3.

In His Likeness

I pray for faith; I long to trust;
I listen with my heart, and hear
A voice without a sound: Be just,
Be true, be merciful; revere
The word within thee. God is near.

Oh, joy supreme! I know the voice,
Like none beside in earth or sea;
Yea, more—O soul of mine, rejoice—
By all that He requires of me
I know what God himself must be!

—John Greenleaf Whittier.



BIBLE LESSONS

BY CHARLES FILLMORE

Lesson 5, October 29

A PSALM OF DELIVERANCE.—Psalm 85.

1. Jehovah, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.

3. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger.

4. Turn us, O God of our salvation, and cause thine indignation toward us to cease.

5. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations?

6. Wilt thou not quicken us again, that thy people may rejoice in thee?

7. Show us thy loving-kindness, O Jehovah, and grant us thy salvation.

8. I will hear what God Jehovah will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9. Surely his salvation is nigh them that fear him, that glory may dwell in our land.

10. Mercy and truth are met together; righteousness and peace have kissed each other.

11. Truth springeth out of the earth; and righteousness hath looked down from heaven.

12. Yea, Jehovah will give that which is good; and our land shall yield its increase.

13. Righteousness shall go before him, and shall make his footsteps a way to walk in.

GOLDEN TEXT—*“The Lord hath done great things for us; whereof we are glad.”*—Psa. 126: 3.

This is a song of rejoicing of the children of Israel, who have returned to Jerusalem after their long exile in Babylon.

All the children of God who have returned to the

Father's house—have come up out of the Babylon of error—should rejoice often after this manner.

There is a wonderful mental law that produces firmness and fixity of good in the consciousness through rejoicing in it. Never repress the tendency to be thankful in happy songs or words of praise. It is the angel in you singing hosannas to the Lord.

But let no negative idea weaken your positive affirmations of good. It was this double consciousness that made the children of Israel have such hard experiences. They praised the Lord for his goodness to them one minute, and the next begged that he withdraw his anger. In this lesson, the first three verses are an acknowledgment of freedom from all evil; then in the fourth verse begins a wail, "Cause thine indignation toward us to cease; wilt thou be angry with us forever?"

In the light of our present understanding of the formative power of thought we plainly see why such a diversity of good and evil came into the lives of God's chosen people.

This diversity is not at all necessary. We now understand the truth about God, and also our relation to him as formers of the phenomenal world. Only that can be formed which we hold in thought. If we hold in thought that our evil comes from God, it will be visited upon us with greater severity than if we hold that it comes from the devil, because we vest God with greater power. Again, if we hold that our evil comes from our own ignorant thoughts, it will be weak indeed; and when we perceive how easy it is to erase ignorance through *understanding*, then our evil and all its effects are easily dissipated.

Lesson 6, November 5

ESTHER PLEADING FOR HER PEOPLE.—

Esther 4: 10-5: 3.

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's

provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

GOLDEN TEXT—"*Jehovah preserveth all them that love him.*"—Psa. 145: 20.

King Ahasuerus, or Xerxes, represents the will, puffed up by its conquests. It is the office of the will to rule, and when man is more ambitious than wise he often makes a spectacle of himself. Xerxes had an ambition to conquer the whole earth, and he marched into Greece with an army of a million and a half of sol-

diers. He was checked at the pass of Thermopylæ by Leonidas and his immortal three hundred, and he returned home with less than five thousand of all his vast army. Napoleon did a similar thing in his Russian expedition. The imperious will loses its head when it rules without consulting the other faculties of the mind, and always meets with disaster in the end.

Man can create such force of will that every thought that enters its fierce vibrations is pulverized. This is when the positive, unreasoning attitude is dominant. When the king is willing to listen to reason, he holds out the "golden scepter," which is symbolical of wisdom.

Under the despotism of the will we make laws for ourselves that are unwise and often destructive to our higher ideals. The edict to destroy the Jews, which king Ahasuerus had sent forth at the instigation of Haman, represents one of those foolish and unreasoning laws we lay down when we are influenced by sense consciousness.

A despotic father commanded that none of his family should attend certain religious meetings, where, he had been informed, evil doctrines were preached. The wife and children apparently obeyed, but secretly rebelled, and this was the opening wedge that broke up and scattered his family and caused his wife to get a divorce. His position was that of the king in this lesson: he was killing his Jews, or spiritual thoughts, without knowing it.

But there is an antidote for a dictatorial will, and that is Love. Queen Esther represents the dissolving power of spiritual Love. She had all her relations, the Jews (spiritual thoughts) fast, and she joined with them. This means that we must deny all selfish desires out of our love before we use it in softening the imperious will. When this consciousness of Love stands in the inner court of our being we cannot help acceding to its demands. Unselfish Love is fearless, because of its forgetfulness of self. Will divides its dominion with Love when approached in the right attitude, which is by touching the

top or highest point of the understanding. Understanding of the Law is the one necessary thing in all permanent unions. When we know the truth we are all one, and there is no separation whatsoever at all.

Lesson 7, November 12

BELSHAZZAR'S FEAST AND FATE.—Dan.

5: 17-30.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed: *Mene, mene, tekel, upharsin.*

26. This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and brought it to an end.

27. *Tekel*; thou art weighed in the balances, and art found wanting.

28. *Peres*; thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night Belshazzar the Chaldean king was slain.

GOLDEN TEXT—“*God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*”—Eccles. 12: 14.

This is a lesson on judgment. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment; and Belshazzar, mere sense judgment, or instinct. These all derive their existence from the Most High, and are given in their turn the power to guide the consciousness.

In order that we properly bring out and express the Principle of Being, it is necessary that we have free rein and unhampered power. Although we may do the wrong thing, it is better than inaction, because only through the use of our powers can we ever develop character.

The Hebrew meaning of Nebuchadnezzar is, “Tears and groans of judgment.” He represents the emotional child of Nature, who wants to fulfill all desires of the soul, whether they be good for it or not. The world is full of these Nebuchadnezzar people. We call them “psychics.” They are loath to stand on their own judgment in any matter. When decision is required of them they fly to some oracle. It may be a friend whose good advice they ask, or a medium, or even the toss of a penny or the shuffle of a deck of cards. They are willful and rule arbitrarily. Refusing to bring forth their own good judgment, they become mendacious and tyrannical. The ultimate of this sort of action is a return to the animal-

instinct plane of consciousness, as described in verse 21.

It is really a very dangerous thing to neglect the development of judgment. If we go to our friends for advice we are weakened. If we act without judgment, we fall short in our efforts; and if we trust to oracles and luck, we become demoralized and animalized.

Belshazzar is the "son," or bringing forth of this attempt to rule the consciousness without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the "vessels" of the Lord and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and artificial stimulant (wine).

There is an end to all this. The Divine Law weighs such a one in the balance and he is found wanting; the kingdom is then taken away. Compared with the civilization of the Babylonians, Cyrus was a barbarian; consequently his capture of the kingdom represents the return of man to a state of barbarism.

Lesson 8, November 19

EZRA'S JOURNEY TO JERUSALEM.—Ezra

8: 21-32.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was entreated of us.

24. Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them,

25. And weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which

the king, and his counselors, and the princes, and all Israel there present, had offered:

26. I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;

27. And twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

28. And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah.

30. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the liar-in-wait by the way.

32. And we came to Jerusalem, and abode there three days.

GOLDEN TEXT—“*The hand of our God is upon all them that seek him, for good.*”—Ezra 8: 22.

Ezra is called the Puritan of the Bible. When he returned to Jerusalem from the Babylonian captivity he found that those who had preceded him in the expedition seventy-eight years before had fallen into religious laxity. They had, through force of circumstances, made various alliances with the Gentiles, both in business and family relations, and the consequence was a great falling away from the high and exclusive Jewish standard of religion. The spiritual life had declined, ideals faded, and laxity, ignorance, and indifference followed.

When it was reported to Ezra that the princes and rulers had taken heathen wives and committed other abominations in the sight of their God, he was scandalized. It is written in the ninth chapter of Ezra: “And when I heard this thing, I rent my garment and my man-

tle, and plucked off the hair of my head and of my beard, and sat down astonished."

He was "all tore up."

He called together all the people of Israel—fifty thousand—and demanded that they reform at once, put away their heathen wives and children, and observe the Hebrew law to the letter, which they agreed to do.

For this course Ezra has been called a stern, narrow Puritan, bitterly intolerant, and with a total absence of human tenderness.

Metaphysically, Ezra represents Order, that faculty of the mind which holds every thought and act strictly to the truth of Being, regardless of circumstances or environments. Order is a mathematical faculty, and reduces everything to squares and cubes. Our Puritan fathers were excessively developed in order. They cut their clothes and hair on the square. Their religious worship was of the strict "decency and order" character. Musical instruments were barred, and all decorations, including flowers, strictly excluded.

Order is a divine faculty, and we could not do without it; but it should not be allowed to dominate the whole man and separate him from beauty and art.

Order should always be balanced by judgment. When these go hand in hand in the consciousness all is well. When they are separated fanaticism or anarchy rules.

In to-day's lesson Ezra shows his loyalty to God in refusing to ask for soldiers of the king to protect him on the way to Jerusalem; for "we have spoken unto the king saying, The hand of our God is upon all them that seek him, for good." And they were carried safely through.

It is the experience of those who use their highest judgment in conforming to Principle, that there is a law invisible that protects them and demonstrates for them in mysterious ways, when they are true to it and stand by it in the face of worldly ways.

When good judgment is used no one need come under the "fanatical" accusation. Take a firm stand in your mind that you will conform to the law of God, and when there is no call for its use become acquainted with that law—"in time of peace prepare for war"—then when you need to use the law it will be familiar to you, and you will know just what to do.

"WHAT A FRIEND WE HAVE IN JESUS"

(New Version)

H. LOUISE BURPEE

What a friend we have in Jesus,
He who taught us how to share
All the good the Father sends us—
Health and bounty everywhere.
Love that's life, and joy excelling,
Faith and hope that banish care,
Hearts that swell with human kindness
Find in Jesus answered prayer.

Life abundant he hath brought us;
Cleansed our minds from thoughts of fear;
All our trials and temptations
By his word will disappear.
Faith, the helmet of salvation,
Strength and courage to endure,
Is the Father's great provision
For his children everywhere.

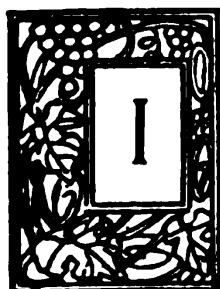
Sin and sorrow ne'er abideth
With his loving Presence near;
He who heals us of unkindness
Is our Savior evermore.
Every good and great endeavor
Fraught with love and power near,
Fills our hearts with joy and gladness.
God is goodness everywhere.

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

HEALTH IN THE HOME



KNOW of no better way to assure the family circle that there may be health in the home than to give a chapter out of my own experience.

It has been over twenty years since the Truth of Being was first brought to my notice. There seemed to be urgent need of relief if my stay on this planet was to be prolonged. It was at the solicitation of friends already interested that my husband and I attended the very first class taught in this city. I must have been fully ready for the initial lesson, for it filled and satisfied all the empty, hungry longings of my soul and heart. There is nothing in human language able to express the vastness of my possibilities as they unrolled before me. While the routine of life went on pretty much the same, a new world opened within me. The physical claims that had been considered of such a serious nature faded away before the dawning of this new consciousness, and I found that my body temple had been literally transformed through the renewing of my mind.

I knew that this wonderful Truth was for all alike, and I began to make application of it in my home. My first test was our laundress. My attention was attracted by her continual coughing. Upon inquiry I found she had bronchitis; a little cold had given it an acute form, and she was spitting blood. It occurred to me that here was an opportunity to apply my divine remedy, and I said: "Lucy, I have found a new way to gain health, and

I am going to try it on you." I retired within myself, and for the first time gave what might be called a "treatment." Imagine my joy and amazement when I found that the effect was instantaneous. I interviewed her three weeks after and she informed me that she had never coughed from that time, and that all her throat trouble had disappeared. After that she always looked to me to remedy all her physical ailments.

My next application was for my children. I had always been a very anxious, solicitous mother for our two sons, the younger of whom was a mere baby. The elder one was subject to tonsillitis. The tonsils were becoming chronically enlarged, and the doctor said that nothing but the removal of them would meet the requirements of the case. We took great care to keep him out of dampness and to comply with all the so-called precautions against cold. Our younger boy had a tendency to croup. There are few mothers who do not understand the terror of being awakened in the night by the hoarse signal that portends this dreaded ailment of childhood.

With my new understanding I went to work to teach my little ones that there is nothing in all God's world to fear. You may be sure that it was a delight to them to be released from the foolishness and ignorance that deny a child the freedom of contact with the elements of nature. I shall never forget their shouts of joy as they waded around in the little pools made by the recent rainfalls, or when they got themselves well soaked by venturing out before the showers had ceased. One day, one of them, with a face just radiant, greeted me on the porch with a glad cry—"Oh, mamma, aren't you glad you got more sense and aren't 'fraid any more to let us play and get our feet wet?" About this time, one of the neighbor boys from the window of his home prison looked out and saw our boys enjoying their new privileges, and wailed out to his mother, as she afterwards told us—"Oh, mamma, get Science so we can wade and be happy like the Fillmore boys!"

I found that in gaining a victory over my own fears I had lessened the liability of my children to take on old conditions. Of course this was not all done at once. There were a good many times when there had to be a hand-to-hand battle with the habit of tonsilitis; but the attacks became lighter and farther apart, and gradually the tonsils became normal. As for the croupy boy, a few times the midnight slogan was sounded. But it was a trustful and not a fearful mother who came to the rescue; for well I knew the battle was the Lord's, and with a few strong, telling statements of Truth the enemy was put to rout, and my precious boy went to slumberland, breathing softly.

As I have before stated, these changes were not accomplished all at once. There has been a gradual giving way of the old established ideas as we have steadfastly made room for the higher order of living. Do not think that it has always been a pathway of roses, or that my head has been continually above the clouds. We have had many trying tests, reverse of fortune, apparent loss of friends, humiliations of many kinds, and what looked to be serious illness in the family. But through it all we have unwaveringly held to the principles that we caught sight of in that first lesson, and we have proven beyond a doubt that God is a help in every time of need.

Our third boy came to us a few years after we had received this Truth. My husband and I agreed that he should be a "child of promise." My husband was a business man at that time, but he was much interested in my demonstrations in the family. During this period I never allowed a doubt or a fear to come into my mind. I lived to the best of my understanding, and took great pleasure in helping others overcome their difficulties when they came to me for assistance. It was a very happy time of my experience, and when the dear baby came he smashed into smithereens the tradition that woman must bring forth in pain and sorrow. So far as my comfort was concerned, I might have been up and about immedi-

ately after his arrival; but I refrained for a few days. He was such a dear, happy little fellow, and the other boys were delighted with him.

I think I am qualified to say that health and harmony are possible in any home where either one or both of the parents make a compact with the ever-present and eternal Goodness to give loyalty for protection. Just so far as we trust and depend upon the great, invisible Giver, just so far and so surely shall we receive from the only Source of supply.

Whatever may seem the lack or need in the home, the supply is at hand. God's world is crammed full of health. If it is health you want, say so. God's universe is overflowing with unfailing substance. Fill your heart and soul with it, and you will never know poverty any more. The great Answerer makes no mistake. We get just what we ask for.

"'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

THE ROSARY OF THE WORLDS

ROBERTA ENGLAND

Above the heart of God there lies
The Rosary of the Worlds—
Each world a hymn of perfect praise,
Each world a flame of living rays,
And strung with love.

O God of Life in Love,
O God of Love in Life!
To see the blue of one day's sky,
To hear the sound of one earth cry,
Is vibrant proof of Thee.

But to answer back in the strength of the worlds,
In one glad cry of exultant life,
Is to know the Thee in me;
Is to know the cross at the end of the beads,
And the meaning of the "Three."

MOTHER-TALKS

No. 7—CHRIST IN US

CLARA ENGLISH



WE have learned that God lives in us and that we live in God. We have seen that the whole world made the mistake of believing it was separate from God. Man "fell into sin," we say, therefore everybody comes short of showing forth the Godlikeness. Then we find Jesus the Christ coming to set man right, to lift him up. But this isn't quite the end of the story. Man himself has something to do before he can be delivered from sin, before *wrongness* can give place to *rightness*.

Now how are you and I and everybody to help God work out our salvation? Even when we try to think as God thinks, to see as God sees, we find ourselves often thinking and doing wrong, don't we? You said yesterday that it made you "tired to be always trying to remember"; and I can well understand that to have something all the time tempting you to believe and do what you know you ought not to believe and do, makes you discouraged and afraid. Now this is where Jesus takes hold. He says: "You can't think right and do right all by yourself, Betty dear; just open your heart to me and I will come in and think for you. Without me you cannot show forth the Godlikeness; without me the real Betty cannot shine out; let me in and I will drive out the tempter." So you see your part in the work is to give yourself to the Savior.

It's this way: Suppose a great artist put you in his studio and said: "Now, Betty, here are paints and brushes and every necessary thing to work with; paint for me a beautiful picture—the one I have in my own mind." Could you do it? Of course not. Suppose he,

described the thought picture and told you how to use tools and materials; what about it then? You shake your head; you would not know the meaning of his words. Suppose he set before you the finished picture and told you to copy it? Still the task would be beyond you. Suppose he used his own hand to guide yours over the canvas? Even then the picture would be a failure. Now how shall the artist work through you to produce—or rather to re-produce—the perfect picture? There is only one way. He must make your thought his thought, your eye his eye, your hand his hand. He must get inside of you, so to speak; must take possession of every bit of you—soul and body. The artist spirit in him—which *he is*—must fill you to overflowing, so that when the picture is finished it may bear the name of the great master himself. The artist and Betty must be *one*, and that one the artist—see? Thus does Jesus Christ enter into and dwell with you and me and everybody who is willing to receive him. He does more than stand by our side as teacher and guide; he is *in* us a living presence, driving out everything which hinders the pressing out of the real self.

Are you wondering how it is possible for him to be in the hearts of everybody at the same time? It is because we are all one. When we look about and see so many, many people, it is hard to understand that in reality they are not separate persons, each living his own life to himself. Even people who listened to the truth from Jesus' own lips did not understand. Many found his sayings so "hard" that they gave up trying to learn. You and I will never do that, will we? If we do not understand now, we know that we shall understand some time. Why? Because we open our minds to the Spirit—the same Spirit that was in Jesus, and which he sent into the world to teach people as fast as they were able to learn. But let us see if we can make this *oneness* a little clearer. Hold up your hand. Whose hand is it? Betty's. Part of your body, is it not? Your foot is

another part. Your eyes, your ears, your tongue—these are still other parts. All parts are joined together in one body, are they not? And all have one name. If I touch you at any part and say, "Who is this person?" do you reply, I am hand, or foot, or arm, or leg? No; you say "This is Betty." You don't think and speak of yourself as separate parts, each off by itself, but as a whole—one "I," whose name is Betty.

Does this help you to understand that every body or person is part of one great Body or Person? We *appear* to be many and separate; but that is because we do not see the whole. Now this Whole, which you and I and everybody are parts of, is the God-Man, the one Son, the Christ. Jesus was the only person who could see, and therefore *be*, the Whole. He had in mind this one Body when he said: "If you are kind to any man, woman, or little child, you are kind to me; if you are unkind to the least of these my brothers and sisters, you are unkind to me." And he tells us to love our neighbor as ourself; because, you see, our neighbor is part of our larger self. When we have learned this truth, don't you think we shall be more careful how we treat each other? how we think and speak of each other? Yes, indeed; even those we call our enemies. Let us never, never forget that whenever we help another we help ourselves, we help all; and that whenever we hurt another, even in thought, we hurt ourselves more; we hurt all.

The "I" that is Betty is in every part of you all the time, isn't it? So the "I" that is Christ is in each one of us every moment. He is master and king *in* all and *of* all. He thinks and wills for each part, for each particular self, if we will let him. And when we do let him, when we turn towards the Christ within—in other words, when we "come to Jesus"—what happens? Why, as we have seen, his thought, his spirit, fills us; we become conscious of his presence, of his power; the Master Artist works through us to will and to do; we are *saved*. Because Christ is in us we are each one an

anointed king. And the more of ourself we give to him, the greater the works we shall be able to do, because, you see, we do them *in his name*. It is no longer we who live and work, but Christ Jesus; and he is, as we have seen, ruler of all things, seen and unseen, master of all forces, all powers.

Let us every day look within and say: "Dear Jesus, I do believe you are God's Son and my Savior. Help me to believe *more*. Take my eyes and see with them; take my ears and hear with them; take my tongue and speak with it; take my hands, my feet, every bit of me—soul and body—and use for God." Then let us *be still*, and feel that the Christ I *is* filling us, *is* living and moving us. We are Christ's, and Christ is God's—there is *no separation*. This truth is the beginning and end of the Great Secret.

The Health Habit

The spiritual forces inherent in life which make for health and happiness and real success are perceived only dimly by the average man or woman.

Did you ever reflect you could "get the habit" of being healthy, and what a valuable habit it would be? In the first place, get into the habit of expecting to be healthy. Have you ever met people who say, "I haven't had a day's illness in fifteen, twenty, thirty years"? Not ill for thirty years! For such people to be ill would be astonishing, abnormal. They persist in being healthy, largely because they have lost any idea of expecting to be anything else.

To acquire the habit of health it is necessary to cultivate the habit of expecting it. Cultivate, too, the habit of cheerfulness in your daily occupation, of optimism in your daily reflections, of urbanity towards others, and consideration for their rights as well as extenuation for their failures. I believe we should be healthy in body, glad in heart, and aspiring in spirit.
—*Selected.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, although they may be separated by thousands of miles; and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY

Unity Building, 913 Tracy Ave.,
Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1911

Held daily at 9 p. m.

*The Word of God Expressed in Me Is Life
and Health.*

PROSPERITY THOUGHT

October 20 to November 20, 1911

Held daily at 12 m.

*I Am Prospered through the Word of God Ex-
pressed in Me and My Affairs.*

POINTS FROM SILENT UNITY

EDNA L. CARTER



VERY morning at ten o'clock the sixteen local workers of the Society of Silent Unity drop the letter-writing, gather in the Silence room, and join in this Word: "Christ is the head of this house. No personality nor adverse thought rules here. The peace, power, order, and harmony of the Christ Spirit is supreme. The quick, swift Word of God constantly goes forth in wisdom and love, and does accomplish that whereunto it is sent. We are thankful to be workers together with God, and thankful that his blessing is upon us. It is not I, but the Father within me, he doeth the works."

In the afternoon at three o'clock they again have a Silence, and then spend a half hour in discussing various points that come up in the letter writing. This half hour would be interesting and profitable to all our correspondents if they were present; and since they are

not, some of the questions discussed are here given, with some of the conclusions reached.

One of the problems that daily presents itself is that of treating people at the request of others; that is, it is often a question whether or not such cases should be taken up. Varieties of circumstances and conditions come with the different situations that are presented to us, and no fixed rules will apply to all. We do not wish to interfere with any man's free will, and we lay it down as a rule that we do not treat any one without his knowledge and consent; but, like most rules, this has exceptions, notably in cases of children and people who are not mentally responsible. We have found that in exercising the love and mercy of God, the judgment of the intellect, with its strict ideas of what is allowable, must often be set aside, because it is out of harmony with the higher spiritual wisdom which takes a more comprehensive view of things.

Speaking of respecting the freedom of the will, we sometimes look at the problem from this viewpoint: If we saw a man lying on a car track unconscious of danger, we would not stop to quibble over any fine points of metaphysics, but would use all our strength to get him to a place of safety before the car reached him. Many who consider themselves intelligent, and perfectly capable of knowing what is best for them, are in the same situation as the man on the car track. They are in danger through ignorant disregard of Divine laws; perhaps are already suffering and causing others to suffer by their ignorance. The question is, If some one, near and dear to one of these, realizes the danger, and has faith to save the one in error, may he not speak the freeing Word, and should he not do so?

When one is directly opposed to the Truth and does not believe in nor desire spiritual help, it is perhaps not wise to force on him any direct treatment. But it is always wise and safe to hold all people in the Universal Truth. We cannot think of another without seeing him,

either as he is in his true self, or in the false, carnal estate which merely appears; so there is always the responsibility with us of holding others in the Truth, call it treating, or what you will.

Then there is still another point to be taken into consideration, and that is, that it is merely the darkened intellect which opposes spiritual help. No one in his real self opposes the Truth, and we should deny opposition and recognize that all men are able and willing to receive the things of Spirit.

One thing we require, and that is a center of receiving faith. If the patient himself has not faith, some one near to him in sympathy and interest may be the center through which faith shall work. Sometimes lists of names of people who need healing are sent us, but no faith accompanies the request for treatment. Good will toward men and a desire to see them made whole is not faith. When such lists of names come with addresses, we send sample copies of *UNITY* to them; then if those who receive the literature become sufficiently interested to ask our help, we gladly give it.

In studying a letter preparatory to answering it, we find that we can often get the keynote to the writer's mind; that is, the letter the patient has written reveals the cause of his inharmony. When the keynote is found it is easy to give help. Some of the denials found necessary by the revelations in the letters are denial of self-condemnation or condemnation of others; denial of the belief in lack, or injustice, or heredity, or old age, or the reality of disease and evil in general; denial that the body is material; denial of discouragement; denial of the power of environment. These are all mentioned as suggestions to those who are trying to help themselves or others. If you find yourself bound by any of these mortal beliefs, deny them and affirm the indwelling Christ Life and Love and Power.

As part of our study of the art of writing healing letters, some of the letters containing special problems

are brought up in this three-o'clock meeting, and a general expression as to the needs of the writers comes from the workers. In this way we get broader views and find that we help one another as well as the patients.

In answering letters we often find it necessary to explain that we do not think it wise to search too much for causes of ailments. All real healing follows overcoming of errors; but the error should not be emphasized in any way. Instead, it should be allowed to pass out of consciousness. It is the Spirit that convinces of sin; that is, it is the Spirit that reveals to us when we fall short of the Divine Law, and no one will ever be convinced that a certain error is working in him until the Spirit convinces him. If another tries to tell him, he will not believe it and will perhaps resent it. Besides, causes are complex. While certain states of mind affect directly certain parts of the body, still, the whole organism suffers to some extent from every error thought that is allowed to work in the mind.

Those who wish to get some general ideas about the causes of disease are referred to the chapter in "Christian Healing," on "How Mental Healing Is Done."

In many cases the trouble is, the patient has become so self-centered that all his little world revolves around him closely and shuts out the larger view. He is confused and distressed, knowing himself in bondage, but not knowing how to set himself free. If he can be aroused to an interest in something outside of himself he will be speedily healed. If he is trying to demonstrate prosperity, and failing, he should let go all idea of "getting" and begin giving. There are two reasons for this: one, that it takes him out of all selfishness; the other, that there is a law of giving and receiving, and it is not fulfilled unless one gives as well as receives. He will probably say that he has nothing to give; but this is not true. Every one can give a loving interest in others. We are made for a universal brotherhood, and the narrow confines of self-interest, and selfishness for family and

personal friends, will never satisfy. Our minds must be opened out into the Universal if we would receive in a large way.

At five o'clock in the afternoon the regular healing silence is held.

Perhaps our correspondents would be interested in hearing about the Silent Unity "bees." Sometimes, especially when the workers are taking vacations, our basket of letters to be answered gets so full that extra time is needed for them, and that there may be as little delay as possible in answering the letters, we stay now and then of an evening and have a "bee" from seven until nine, with supper at six. A long table is made of desks and spread with a generous outlay of the good, wholesome foods that vegetarians eat. The cut glass and china and silverware are somewhat on the picnic order; but it is a merry crowd that gathers around the table, and we don't care whether the dishes match or not. Sometimes for a change we go over to the Inn for the supper; but wherever it is eaten there is always a merry time at the meal, a short recreation after it, followed by two hours of good work.

The Society of Silent Unity give their whole time to absent healing and ministry to the friends who live in other cities and states and countries. The Silent Unity work is an entirely separate department from that branch of the work which takes care of the local cases. No one but the workers in Silent Unity is expected to enter the rooms on the third floor of the new building, where the Silent Unity ministry is carried on. Everything possible is done to establish and maintain a strong healing power and an atmosphere of Truth, and outside thoughts are excluded as much as possible. We do not meet with people and take cases personally. The local healers do that kind of work. We are demonstrating that impersonal phase of spiritual ministry which the Holy Spirit carries on through all who are willing to give and receive in an impersonal way.

EXTRACTS

From Letters Written to Students and Patients by the
Society of Silent Unity

Our understanding of Karma is that it is the effect of previous thoughts and acts which have passed beyond the conscious control of the thinker. In the Jesus Christ system of regeneration these thoughts are again brought back to consciousness and straightened out, or redeemed. The thinker is also taught to redeem his conscious thoughts before they crystallize into Karma. In this way all Karma, both past and current, will be made to harmonize with Divine Law.

Do not dwell upon the idea of past Karma, because by so doing you give it power. Think about the redeeming, transforming, transmuting power of the I Am in Christ, and you will bring forth a transcendent energy.

* * * *

Cultivate trust in the Omnipotent, Omnipresent Good. When you find yourself getting tense along any line you may know that there is a little anxiety in the mental mixture. Then is the time to sit quietly by yourself and "let go." Let the general attitude be, "I will trust and not be afraid, for thou art always with me."

* * * *

We can center our attention in whatever part of the body we will, and attract the life force there. As a rule we think too much in our heads and keep the life centered there, thus robbing the feet and other parts of the body of their share. When we come into the Truth we learn to control our thought and direct it, and so give to all parts of the body the necessary substance and life. When you hold your true thoughts do not hold them all in your head, but direct your attention sometimes into your feet, stomach, heart, back, and every nerve center in your body, and bless them and speak words of life to them. Get very still, and rest in the consciousness that

the abundant life of the Spirit is flowing freely to every part of your body.

* * * *

Be watchful of your thought habits. Don't be deceived into believing that sickness is a real thing, for it is not. Health is real, and health will spread all through you when you think of it in this way. You have every reason to be encouraged, for the great Life of the universe is, through your faith, making itself felt in you and manifest in you.

* * * *

The Substance of your life is Spirit. This Substance is always true to its own nature, pure, sweet, and clean. No corrupting thought can enter it. Your life is hid with Christ in God, therefore your body takes on the perfection of the Christ body. The thought that you hold and the word that you speak place a stamp upon the Substance of your being. You have come into the knowledge of your true nature, and you are making all your thoughts and words to conform to this true consciousness. This will make the body of the Christ to manifest in you.

* * * *

Water baptism is not necessary to salvation. The only baptism that really counts is the baptism of the Holy Spirit, which is given through the power of the Word. A mother who has a deep realization of the presence and power of the Spirit can baptize her children, and such baptism is of far more import than any given by a perfunctory church rite.

* * * *

A love that has to be struggled for is never satisfactory. Claim the impersonal Love that satisfies every demand of life, and then let the wisdom of the Infinite determine the personal channel through which to manifest that love. You can never be free while you insist upon something from others; your freedom comes from looking to Spirit, the Supplier and the Supply of all that any life can ask. If your husband still loves you he will

be eager to express it when you have released him from every bond of demand; when you say to him in Spirit and in fact that you are willing to receive only that which he is willing to give and that which he is unable, by the very nature of the Divine Law, to restrain or withhold from you.

* * * *

The one great Burden-Bearer is Christ. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This cosmic Mind which stands back of everything will carry all our burdens, and if we trust it and have faith in its power, we can relieve ourselves from all strain, anxiety, and worry. The thought that we have burdens to bear makes us tense, hard, and constipates all the bodily functions.

Whatever burden you seem to have, say to Christ, "This burden I place upon thee; and I know that it is adjusted in Divine order, and I rest in thy peace and relax my mind and body."

It would be well some time during the day to lie down, giving yourself this treatment and entering into your body consciousness, and feeling the relaxation in nerve, muscle, and tendon. This will give the soul an opportunity to make union with the body, and you will realize that you are transformed by the renewing of your mind.

* * * *

We do not indorse any system that attempts to displace the office of the individual I Am in directing the functions of the body, either consciously or subconsciously. The right way is to instruct the patient how to speak the Truth to his own brain-centers. This is not mesmerism nor mental suggestion, but the realization of God's Truth.

Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases.

HINTS TO PATIENTS

Don't allow yourself to get angry, petulant, or even impatient.

Don't allow envy, malice, revenge, or resentment a place in your mind. Such emotions set up cross-currents in the consciousness that reflect upon the body and its tissues, coagulating the blood and demoralizing the nervous system. Many cases are recorded where the milk of a mother recently angry has poisoned the nursing child. Abscesses, tumors, cancers, and like appearances are the vents on the innocent body of the violent mental throes within. Remember that every thought and emotion must in due time express itself.

Cultivate patience, forbearance, and love. "A soft answer turneth away wrath," is a truth of far-reaching importance. Therefore, think only loving thoughts, especially for those who may have wronged you.

Don't brood over the things of the past or the present. Many a soul is secretly hugging some fancied or real injury, and ignorantly suffering the consequence in a diseased body.

Don't let an accusing conscience nag you. Make peace with thine adversary quickly. Lay it all before the Lord, and it will be forgiven and its effects disappear.

Dismiss all such evidences of a lack of understanding of the divine harmonies of your Being by your word of denial, and affirm your unity with the omnipresent Spirit of Peace, Joy, and Love.

Don't read books or newspapers containing descriptions of accidents, scandals, diseases, or any of the mortal brood of errors.

Read and think only of the good, the true, the pure, the beautiful, and affirm yourself to be one with these, the only real states of God and man.

Don't talk about your disease, your troubles, your poverty. Do not mention those appearances in others.

Talk about the abundance of everything for the use of man. Talk about the fact that health is the normal state, and that it is much more apparent than disease. Think and talk about the many ways that health and harmony may be made manifest through holding right thoughts and speaking true words.

Many ask *how* these states of mind are made manifest in body. It is this way: Your body is both invisible and visible. The invisible part is sometimes called the "subjective consciousness." The basis of its form is the cell. Through the process of thinking you build into your brain and body millions of little cells that are endowed with just that quality of energy and intelligence which your *word* gives them. When you say, "I deny the belief in poverty or lack in myself and those about me," these little cells with one accord fall away from the "poverty consciousness"; then when you affirm, "The inexhaustible abundance of Almighty God is now manifest in and through me," every cell swiftly flies to that true center in your consciousness, and each glows with a magnetic impulse that eventually attracts to you that which you desire.

When you brood over your troubles, losses, or failures, these little cells take on that state of mind and in due time reflect it upon your body. When your mind dwells upon disease and you talk about it, you are filling those millions of cells with images of disease, and they will reflect it back into your consciousness and you will come to look upon disease as a necessary evil, instead of a passing illusion. If you say, "I am weak," or "I am tired," these little cells throughout your body fly apart like magic and a great lassitude takes possession of you. But if you say, "I am strong and vigorous with the strength and vigor of the Spirit," they rush to the center of tension and array themselves like bands of living steel throughout your whole organism.

Not only those mentioned, but each and every thought or emotion that you experience in daily life,

affects these little centers of energy and intelligence, and you must in due time get the result. A man shall be held accountable for his lightest word.

If you are harboring grief, fear, avarice, anger, jealousy, lust, rest assured that they will show forth in bodily congestion, constipation, inflammation, paralysis, and the many forms of fleshly discord.

But you can dissolve them. The Word of Truth is powerful to the destruction of every error. Your true and good thoughts are bearing their fruit, too, and you shall get the reflection in harmony, joy, and peace for every thought and word of love and truth.

There is one mental condition that is causing two-thirds of the ills of the race, yet it is widely ignored as a causing factor: that is, sex lust. Deny its power over you, and affirm, "I am in dominion. I am centered in Christ, and the purity, peace, and love of the Holy Spirit overshadows and protects me."

From a Friend in Australia

I am a subscriber to *UNITY*, as you know, and I love to read of the remarkable cures effected by the Great Father through your prayers. I am often moved to tears—tears of heart-felt love and thankfulness that J. M. or W. B.—or whatever the initials may be—has been healed and is truly thankful therefor. I rejoice with those who do rejoice, and I utter a silent prayer of thankfulness that they have been healed. I see God in all things, and I know that he is the Source of all things. All the good that is in me, all the wisdom, knowledge, power, life, love—indeed, everything that is good in me—is God. I cannot conceive of any separateness or apartness from God, as apart from or without him we cannot exist; for in him we live, and move, and have our being. My occupation here in the country necessitates three-fourths of an hour's walk night and morning. This time is spent each day in the silence of the forest, broken only by the song of the bird or the wind through the trees. This time each day I spend in prayer to the Father Spirit within me, and in affirmations such as these: "I am fearless," "I am strong and courageous," "I have faith in myself," "I am self-reliant," "I have faith in love," "I am a perfect expression of God," "The Christ Mind has at all times dominion over me."—G. H.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Our grateful thanks to all who have blessed us with their free-will offerings and with the spoken Word.

Health

A miracle is generally considered as an occurrence which takes place without regard to law; but there are no accidents, no happen-sos. Everything is related to exact law. The healing works of Jesus, commonly called "miracles," were done according to a law which we may learn and use, and get the same results he did. "He sent his Word and healed them." Every day the Society of Silent Unity is sending forth the living Word of God in faith, thus fulfilling the law and doing the works Jesus did, as he promised. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

*My health is in thee,
Thou omnipresent One;
My health is in thee,
Thou omnipresent One.
All good I draw from thee;
Thy law preserveth me;
Help me this truth to see,
And prove it divine.*

Joplin, Mo.—Surely "His ways are past finding out." On last Sunday morning the doctor advised me to send Mrs. K. to the hospital to have an operation performed. I immediately wrote you, asking you for treatment. To-day at noon the growth, apparently a tumor, passed from her, and she is wonderfully improved. We know that all will come right.

We thank God for his wonderful mercy, and you for your kindly ministrations.—*M. M. K.*

Sebastopol, Cal.—I am so happy to report to you my great improvement. The old claim, which the doctor said could not be cured without an operation, is entirely gone, and I am growing much stronger. The result of your treatment has been wonderful. I cannot tell you how happy I am since I am beginning to understand the law of my being. I know the Lord will bring great blessings to you.—*A. C.*

Beaver, Pa.—I am writing to let you know how I am improving; Jesus has done so much for me. My side does not bother me any more, neither can I feel any lump there now. All of my complaints have left me. I have learned to talk to Jesus, and know him as my best friend. If I have any pain I take it to him and he heals me.—*Mrs. T.*

Ukiah, Cal.—I want to thank you for the great good you have done me. I do not think that I need any more treatments. But I feel like shouting, as so many doctors had pronounced mine an incurable case of Bright's disease.—*Mrs. O. A. C.*

Hartford, Wash.—I want to thank you for the treatments you gave my son, and to tell you that he is fully recovered and is now working every day. I am very thankful for my dear boy's life, as the doctor had said that he could live only a few weeks.—*M. H.*

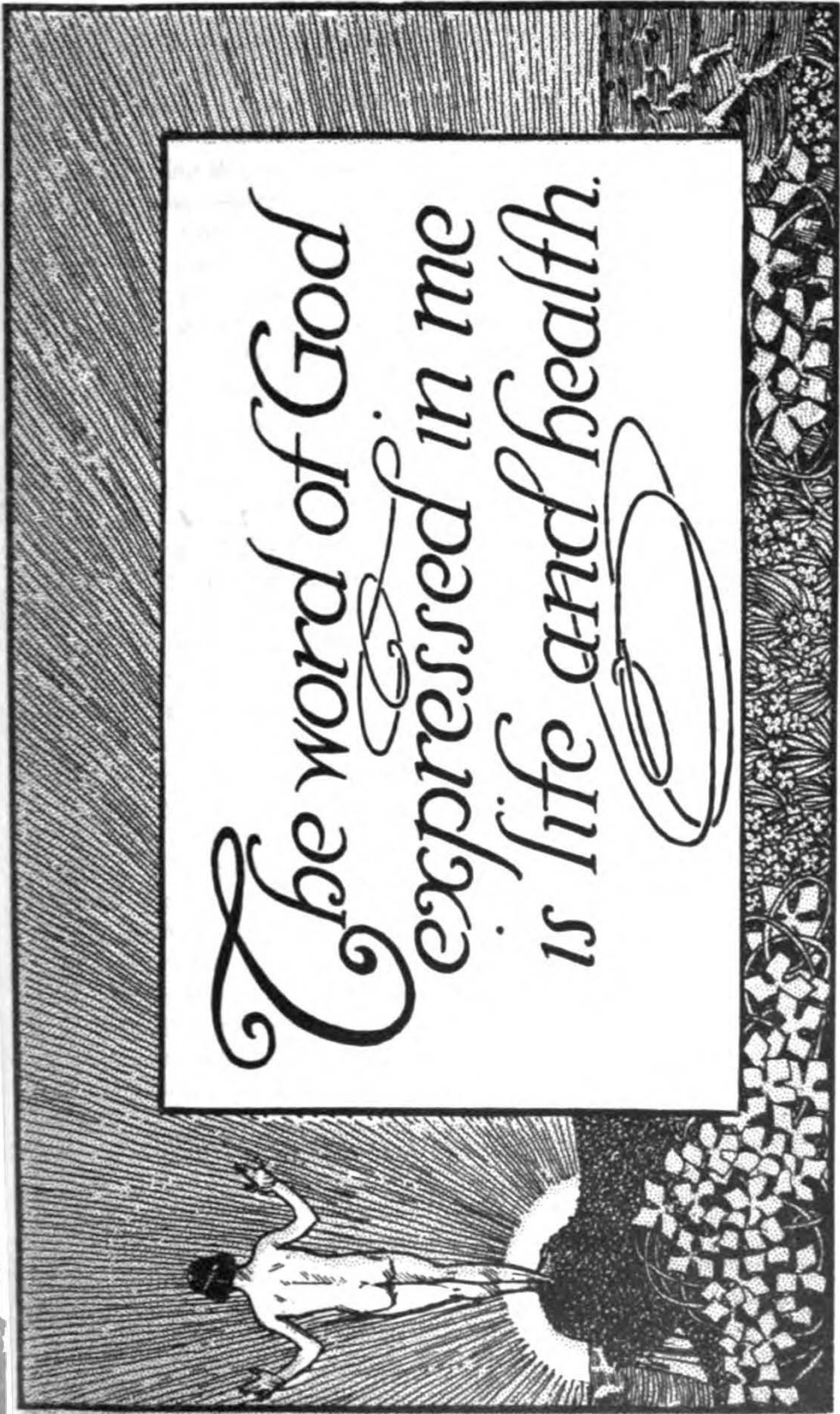
Seattle, Wash.—Our little daughter three years old was completely cured of infantile paralysis by your treatments. We held prayerfully the thought you gave us until the life came back into her limbs. Now she can run and jump as well as though she had never lost the use of her legs. She was perfectly helpless for six weeks before we appealed to you.—*Mrs. I. De L.*

Mattapan, Mass.—I feel now that I can write you. I am cured of the lump in my breast that worried me so. I had perfect faith in prayer from the first. I am grateful to all the friends for their interest, and I thank God.—*J. B. S.*

Fort Wayne, Ind.—How thankful and happy we all are that my son is cured of tuberculosis. Not a trace of it remains.—*A. L. T.*

San Francisco, Cal.—I desire to thank you most sincerely for the speedy help you brought to me. When my husband sent the telegram, on August 31st, I was suffering terrible pains in my back and legs; but now I am relieved of all pain and I am enjoying good health.—*I. W.*

Sebastopol, Cal.—Mrs. A. C., whose letter I sent to you a week or more ago, says the severe pain left her all at once last



*The word of God
expressed in me
is life and health.*

From UNITY for October, 1911, Kansas City, Mo.

Thursday, and she came home without having the operation.—*Mrs. G. U.*

Cincinnati, Ohio.—Please accept a few words of thanks for the much-needed help I have received through your prayers. I am growing in grace and strength every day. I was afflicted in many ways—very nervous, down-hearted, and had given up all hope. Doctors told me an operation was necessary. I would not consent, but instead asked God's help through you, and now I am a healthy, happy woman.—*L. K.*

Santa Maria, Cal.—I walk around the room with the help of my crutch with less pain. What was called a "tumor" is gone. How can I thank you all enough? I can never forget how I have been helped.—*Mrs. M. A. H.*

Hoyt, Colo.—I am writing to tell you that my toe is well. The joint is straight, and not broken as it was. My eyes are stronger.—*Mrs. C. S. F.*

Lincoln, Nebr.—The improvement in our patient is very marked. I wish you might know how really marvelous her recovery is. The doctor and nurse say they never knew of such a case recovering, and the doctor, although a broad-minded man, cannot understand how it has been done without medicine. Friends speak of it as a miracle, and we know that only the Divine could have accomplished what has been done. God bless you all.—*K. M.*

Memphis, Tenn.—I do not know how to thank you for what you have done for me through the power of the Holy Spirit. The goiter has almost gone, and I would not take the world for the peace that has come into my life. The silent hour means strength for the day and an overflowing kindness of feeling that helps me in all my work.—*D. C. F.*

Clyde Park, Mont.—The little boy for whom we asked help is entirely cured of the eczema, and will not need any more treatments.—*Mrs. L. H.*

Oakland, Cal.—After writing you, I went right along with my mental treatments, and in three days my little granddaughter was perfectly well, even though the doctor had pronounced hers to be a deadly disease. I did not give her a drop of medicine.—*Mrs. J. G. H.*

Shawnee, Okla.—At last your loving kindness and your unremitting labor have accomplished that "whereunto it was sent" in my behalf, and the cough, which has troubled me for more than two years, is completely cured. I praise God and thank you fervently. Furthermore, after an inactivity of six months, my bowels are perfectly normal.—*E. G.*

Seattle, Wash.—I telegraphed when my baby was ill, and

received almost immediate help. It was marvelous. My mother and friends insisted that the fever must run its course, but I told them "not this time." They could not understand it when he awoke entirely well.—*M. E. T.*

St. Joseph, Mo.—I wrote a short time ago, asking you to treat my daughter for appendicitis. I am more than pleased to tell you that she is well. She improved from the day that you received my letter, and no operation was even thought of.—*Mrs. E. L.*

Edmonds, Wash.—Help came quickly in response to telegram sent Friday afternoon, stating case of Mr. R. Physicians first stated "he could not live but two days," and later said his "vitality might hold out longer." All relatives and friends seemingly "set" in the idea that the doctor's verdict must be final. With such conditions existing, I feel that this demonstration has been a most wonderful one, and proof that the Spirit alone can heal. Words can hardly give you an idea of my gratitude to Silent Unity for this latest, and all previous demonstrations of healing.—*A. B.*

Kalamazoo, Mich.—I telegraphed for treatment for a young boy suffering from epileptic attacks. He had one fit after another from two p. m. until six p. m. After telegraphing at 4:40 p. m., they became lighter, and finally stopped at 6:30. At eight o'clock he brightened up and looked around. Then he said, "You are giving me electricity, aren't you?" and we said "No; why?" He answered, "I know you are, for I can feel it all through my body." When asked if it hurt, he said "No, it makes me feel good and sleepy." Please keep up the treatments for him, you have done him so much good; for he was almost a wreck when you took him.—*J. A. W.*

Brisbane, Australia.—I thank God that by your help I have been snatched from the grave, as my doctor had told my wife that it was only a question of a few days with me. I praise the Lord for his goodness in restoring me, and giving me such good and true friends to intercede for me.—*R. S. N.*

(A letter from the wife of the above.)

Brisbane, Queensland, Australia.

Mr. N. is looking like a new man. He has a new look—looks as if he were a new man. It is a spirituelle look—very thin, but a clear healthy complexion, and a good, happy look out of his eyes. He goes to his office every day for a little while. Returns home full of rejoicing at the sweetness of his improvement and the pleasure he finds in his books. He says God and Unity healed him. He dropped the last drug about the time you received my letter telling you of how he still held

on to it. You must have treated him for it. Thank you. He has a fine appetite, and is absolutely sound in his heart.—*K. B. N.*

Kansas City, Mo.—It is amazing what things have happened to me, both inwardly and outwardly, since I began the study of Truth. I have been extremely near-sighted all my life, and have worn glasses for more than eleven years. Three months ago "all the king's horses and all the king's men" could not have induced me to take them off for an hour. When I first began to read *UNITY* I decided that I ought to try and get rid of my deafness. "And if I do that," I said to myself, "I shall not need to wear glasses; for it will not matter so much whether I see or not, if I can hear." Then the thought came to me that I was trying to make a bargain with the Spirit, and that nothing could be accomplished until I was willing to relinquish all thought of imperfection. I took my glasses off two weeks ago, and have not worn them since. I have gone about from place to place, meeting and talking with people, and the eyes, that I depend on to take the place of my ears, have done their work without any artificial aid. I read and write without any discomfort. Almost simultaneously with the act of taking off my glasses I began to feel sensation in my ears. Until very recently my ears have been dead to all sounds; but that they are changing now is a fact that cannot be gainsaid.—*H. A. A.*

Pittsburg, Pa.—Your letter received, and am very grateful for the help you gave Mrs. I. S. The night I sent you the telegram she slept the entire night through, the first night's sleep that she had for weeks.—*M. H. B.*

Cincinnati, Ohio.—The help I asked I have received. The throat trouble that was chronic is just about overcome.—*Mrs. F. S.*

Jeffers, Mont.—It is with joy in my heart that I thank you for assisting my husband to find the light through his eyes. His eyes are improving daily. At the end of the first week he could begin to see better. My husband's eye that has been blind for years, and which the oculist said "there was no help for," is clearing. He can see enough to distinguish colors, and light and shadow, through that eye better than the other one.—*E. and I. M.*

New Haven, Conn.—The treatment you gave me for rheumatism proved effectual, and I have not had a return of it since. My heart goes out in gratitude to you not only for the help received, but for the patience and kindness you always manifest. Life is so much easier since finding this precious way.—*Mrs. M. F. H.*

San Francisco, Cal.—I wrote you a little over a week ago concerning a serious throat trouble. At time of writing I could scarcely speak from this peculiar form of hoarseness, and as singing is my profession, it was a precarious situation. Writing on Sunday, on each successive day I noticed a great change for the better; and on Wednesday, the third after writing, and before you could have possibly received my letter, I was absolutely well.—*H. C.*

Belleville, Ill.—That numb feeling for which I asked treatment has about disappeared, and I want to thank you for your kindness and for all the help I have received through Unity.—*Mrs. M. R.*

Somerville, N. J.—The pain in my spine, for which I asked treatments, was almost gone in a few days after I mailed my letter to you; and in two weeks every uncomfortable sensation in it had ceased. I am deeply thankful to God and you, but even more thankful that, as your treatments have continued, I have realized more and more that "with God all things are possible." Holding the affirmation from Mr. Fillmore's "Universal Peace" in the August *UNITY* has brought wonderful results to me. Please continue treatments. The living word you send does indeed "quicken, heal, prosper, increase faith, and make free all who acknowledge it."—*M. R.*

Pittsburg, Pa.—Much comfort and happiness your letter gave me. I am feeling much better; my elbows and wrists are not sore or painful any more; I can use my hands with greater freedom. I feel as though I cannot give thanks enough to God and Unity for these blessings.—*H. C.*

Topeka, Kans.—Each day I hold the noon and the evening thought in the silence, and am growing stronger mentally and physically. My life has changed more in the last six months than I dared hope for. I am more prosperous, as well as healthier and happier. I have found the "I Am" within. No one can afford to be without this blessed Truth.—*J. S. G.*

Oklahoma City, Okla.—The little girl that I wrote to you about has gotten quite well, and does not need treatment any longer. It is the greatest wonder to every one.—*Mrs. H. V.*

Elmhurst, Pa.—We have been wonderfully blest and healed through your prayer. Mr. S., whom the doctors gave up, is doing nicely ever since he came home and you began treating him. He coughs less and is gaining in flesh.—*Mrs. C. J. S.*

Indian Lake, N. Y.—A year ago I was almost helpless from rheumatism; could not walk nor dress myself; in fact, could scarcely move without suffering. Now I can walk with just a slight lameness, and otherwise am in perfect health, due en-

tirely to my faith in God, which was made strong by your prayers. I really wish that you might see the wonderful thing you have done.—*G. M. C.*

Topeka, Ind.—I wish to thank you for what you have done for me, for when I wrote to you I was so poorly I could not do anything; had to have a girl. But before I got your answer I commenced to feel better, and in a week's time from the time I received your letter I discharged my girl and have been doing my work alone. I am stronger and can sleep now a good share of the night, where before that I sat up in my chair all night. For three or four weeks before I had such an awful cough I could not lie down; but the Saturday night before I got your answer I lay down and slept nearly all night without waking, and—oh, how much better I felt in the morning.—*Mrs. J. K.*

Berwick, Pa.—I am entirely well of some ailments that I have had for ten years or longer. Thank God and the Unity people for all they have done for me.—*Mrs. M. K.*

Seattle, Wash.—I sent you a telegram Tuesday the 8th. My sister was relieved about 12:30 M. The movement of the heart became stronger and more regular, breathing better, and her whole system relaxed. She felt such a sense of peace and rest, and thought of our Silent Unity friends. She had a fine night's sleep that night.—*I. A.*

Celina, Ohio.—The second day after I wrote to you the swelling all went out of my feet and they began to get better, and now they are thoroughly healed. I am so thankful for what you have done for me, and feel that money can never repay you.—*Mrs. M. H.*

Palo Alto, Cal.—I want to thank you so much for giving me the help I asked for. I am so happy, too, about my father, for whom I asked treatments. While your reply has not yet come, I know you are treating him, for the asthma is gone and he rests well at night.—*E. M. J.*

Brookline, Mass.—Last Saturday morning I telegraphed you for help for my daughter, who was sick and discouraged, with sore throat, etc. The change in a few hours was marvelous; she fell asleep, the first time for forty-eight hours, and woke feeling so well that she got up and helped with the housework. I think it would be so satisfying if some time, in UNITY, you would tell us how no one can be forgotten who appeals to you, even if thousands come.—*Mrs. J. P. W.*

Pueblo, Colo.—My little son and I are free from all symptoms of hay fever.—*Mrs. H. E. M.*

Lumpkin, Ga.—After writing you, the Spirit dealt with me,

giving enlightenment about desired information, and was, in a marked way, evidenced in my Sunday service. Moreover, I was able to read the Scripture lesson without holding it so close to my eyes. A noted specialist had dismissed me over a year ago, with the statement that I would never be able to read; and in writing of my Sunday's experience he said: "To me it is the most remarkable case in my practice."—*W. C. F.*

Brookings, S. Dak.—I am late in writing this month, but I do want you to know that our baby girl is a great deal better. She has not had one of the cramping spells for three weeks. Words are inadequate to tell how grateful we are to you for all your help.—*Mrs. R. E. P.*

Clavet, Sask., Can.—Not long ago I wrote you for treatments for my husband, who had been troubled with severe headaches for some weeks. Before the letter reached you he was better, and in a few days he was cured. We both feel very thankful to you for your help.—*Mrs. A. G. H.*

Prosperity

*All is ours; 'tis but by asking;
Ere we send our silent plea,
Heav'n unlocks her richest treasure
For our waiting eyes to see.*

Butte, Mont.—I want to write and thank you for all that you have done for me. Since asking for prosperity treatments everything seems to be working out to my satisfaction. I ask you to continue treatments. I find much help in "Christian Healing." It is truly an inspired book.—*Mrs. G. S.*

Fisk, Mo.—Some two months ago I wrote and asked you to help me realize health and prosperity. I have been progressing, thanks to our dear heavenly Father and you. My health is almost perfect, and it is the joy of life to feel as I do now. We also have now a home of our own, which has been brought about with your help. You have opened our minds and hearts to see and enjoy the blessings of our dear Lord.—*Mrs. O. T.*

Grafton, Mass.—It is always a holiday for me when I receive a letter from you. I appreciate your kindness greatly, and I am so happy to belong to your society. You need not continue the prosperity treatment; I feel myself safe in the keeping of the universal Spirit of Prosperity, and thank God for the ever clearer understanding and unveiling of Truth. Your guidance and teaching have made a new creature of me, and I thank you with all my heart.—*W. D.*

Des Moines, Iowa.—I want to thank you for what you have

done for me. I have a good position offered me, and am going to work Tuesday.—*C. R.*

Baltimore, Md.—Your help received; D. received her position yesterday, one that has been hanging fire for some time.—*Mrs. W. B.*

Hinckley, Minn.—I write to thank you for your efforts in our behalf. We have already paid the threatening debt; the demonstration was quite wonderful.—*M. G. N.*

San Diego, Cal.—I am happy to tell you that my daughter has gotten a position.—*M. G.*

London S. W., Eng.—After receiving the Prosperity Bank, my late employers wired for me to oblige them for a fortnight at Selfridge's. Now I am to represent them at another big London house for a couple of weeks, and then back to Selfridge's again. Fancy writing to you, then getting engaged for the biggest American house in London. I know it was "Prosperity" brought it to me.—*M. C.*

Sioux City, Iowa.—I asked you some time ago for prosperity treatments, and I am glad to say that I have found the position I desired. I am very thankful for your kindness, and for the book you sent me. It is all very new and wonderful to me, but I will follow the teachings to the best of my ability. I have experienced a great many changes already.—*H. L.*

Pasadena, Cal.—Your prosperity thoughts for me have been wonderful. I can't express in words how much God has done for me. I received a call for a position the same week I received your letter.—*Mrs. M. P.*

San Francisco, Cal.—I am so delighted to tell you that our prayers are answered. The same day I received your letter my husband was called over the telephone and was offered a position. He accepted it.—*Mrs. F. C. M.*

Dog Creek, B. C.—I wrote some time ago, asking for help for myself and husband in carrying on the work of our ranch. Everything has gone on splendidly this year, and we have had all the hands we needed, whereas in former years labor has always been scarce and hard to get. We thank you for your help.—*Mrs. J. S. P.*

Mortehoe, N. Devon, Eng.—I want to tell you what great things the Lord has wrought for us. We have not only let our house for five weeks, but we have sold it.—*A. M.*

Rome, N. Y.—Your letter was full of encouragement, as they always are. I thank you much for the interest and help we are receiving, and for the helpful statements you sent. A demonstration, that is the most wonderful I have ever had yet, followed, and so quickly as to be startling. Property has been

down there this year, and nobody had made any sales nor had any prospects of selling. I was sitting on the docks one day by the lake shore, when a man passing in a row boat slowed up to ask me where a certain person lived. We talked a few minutes, and the man seemed so genteel and friendly, I did not mind talking with him, but to a stranger was a thing I had never done before. In the course of our chat I mentioned the fact that we were there for the purpose of selling Mrs. W's property, because it had become too great a care for her with her city home. To make a long story short, never dreaming that the man was interested, I told him what a beautiful place it was for any one who had a man in the family who could look after it, and he finally left; but in forty-eight hours this property was sold to this man, under circumstances that no power other than that of the Spirit could possibly have brought about. One feature of it proves it—the man was just as happy to get it as we were to sell. We have been filled with praise and thanksgiving to God and to you, and inclose with our love an offering.—*G. M.*

Freedom

*All power is in thee,
Thou omnipresent One;
All power is in thee,
Thou omnipresent One.
Thus error's chains are riven;
Heir of the wealth of heav'n,
To me, his child, is given
A freedom divine.*

Rosamond, Cal.—I cannot begin to tell you what a difference there is in my view of life, as compared to a month ago, when in my desperation I appealed to you for relief. I have not touched alcoholic drink of any kind, nor have I used tobacco in any form since my last letter to you. I cannot tell you how changed I am, and how happy you have made me.—*G. C. B.*

Denver, Colo.—My husband seems cured of the liquor habit. He never touches it any more. His cure has been a great relief to me.—*Mrs. G. K.*

Houston, Texas.—I am so thankful for the help I have received through you. I quit drinking entirely five months ago, when I asked for treatment. My wife thinks it strange that I stopped so suddenly. I also received great benefit at this time for my eyes, and they are ever so much better than when I wrote. We are living, too, very much happier than we were heretofore.—*S. S.*

Steubenville, Ohio.—At different times I have asked your aid in overcoming the liquor habit, and now am glad to be able to say that I believe I am cured. I have no desire for intoxicants.—*R. P. B.*

Oakland, Cal.—I wrote you some time ago to treat my husband for the drink habit, and I am so thankful for the great improvement that I can see.—*Mrs. R. F. H.*

Portland, Oreg.—I wrote you some time ago and asked for treatments for my son, to cure him of smoking. I have been away from home, and he wrote and told me that he has not smoked now for three months. I cannot tell how it pleased me, for I have such a dislike for tobacco.—*Mrs. J. A. S.*

San Benito, Texas.—It is with a heart full of thanks that I now write. What seemed like a living death to me three months ago, under your treatments has made a most happy change. The son-in-law that I told you of, who was such a hopeless drunkard, is now, and has been for nearly two months, another man. Before, he would not work nor take any interest in his family; now he simply can't do enough for them.—*Mrs. S. L. R.*

Rochester, N. Y.—For the past fifteen years I have been a sufferer from alcoholism, and through it have lost my home and all my worldly goods. Reading in July *UNITY* that we create evil by thinking evil and doing evil, it occurred to me that I was creating evil by drinking. Realizing this, I decided to stop, and said to the Father, "Thy will, not mine, be done." Since then my sufferings and anguish have ceased. I had held to the letter before this, saying, "There is no evil," and kept on drinking in spite of myself, waiting for God to make it fall away from me. The few words in *UNITY* set me right in the twinkling of an eye. I continue to say, "Thy will be done," with the result that I am not drinking a drop, and am gaining strength every day. This happened a week ago last Saturday, and before that I could not work—not even write a letter.—*R. W.*

Los Angeles, Cal.—Since writing you, my husband has quit using tobacco, and you can't know how thankful I am to God for your kindness and help. He has used tobacco for twenty-five years, so you see it was a wonderful demonstration.—*Mrs. F. L.*

Orangeville, Ont., Can.—Some time ago you were the means of curing a member of my family of the drink habit. He has never drank since, and is doing well and becoming a new man. I am deeply grateful.—*M. V. M.*

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by every one who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishers' Department of this magazine.

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Do you object to your members remaining in the church?

* * *

Members of Silent Unity are at perfect liberty to belong to any and all churches and organizations. We do not dictate as to what any member shall do, what he shall believe, nor what he shall read. We have become acquainted in a measure with the Father through individual soul worship, and we believe that every one can do the same; hence we invite them to join us on the spiritual plane. We believe that co-operation in this silent aspiration is advantageous, and our only rules relate to this silent hour. Outside of that our organization lays down no rules for any one. Whoever is faithful to the silent hour, and carries into life the inspiration there received, will require no rule of action from any outside source. God will guide you to do just what you ought to do, if you are obedient and sincere in seeking to do his will. In every act hold this thought: "I am guided by the Spirit of Truth."

* * * *

Do you believe that there is no life, substance, or intelligence in matter? * * *

The statement, There is no life, substance, or intelligence in matter, is fundamentally wrong, and should never be made by one who seeks to overcome the belief in matter. This affirmation leads right away from the spiritual unity which Mind seeks to establish. It is this

affirmation of apartness, the seeing a live spirit and a dead body, that makes "a house divided against itself," and finally leads to bodily disintegration. "Judge not according to the appearance, but judge righteous judgment." If your eyes tell you that your body is clay and the things you see are material, deny it, and say to those things, and all things: "I shall no longer regard you according to the senses. I now know that you take form obedient to the dictates of Mind. I am Mind, and to me there is no absence of life, substance, or intelligence anywhere in the universe; hence you cannot be the lifeless things which my senses have reported. My higher reason pronounces you Divine Energy, and I pronounce you Living Substance."

There is one truth that the metaphysicians must in the ultimate accept, and which when accepted settles forever and at once all questions about matter. That truth is, that the mind which sees that inertness termed "matter" is itself just as great an illusion as that which it sees, and must also pass away, as the Spirit comes into consciousness. Thus your denial should not only be that the thing which you see is not what you think you see, but you must also deny that there is a sense in you that can remain so obtuse as to conceive of that thing called "matter."

Do not confound our position with that of the scientist who claims that things as they appear to the senses are spiritual and real. Such seeing intrrenches the man of sense in his limited concepts and perpetuates the belief in matter as a degree of manifestation or evolution of Mind. Mark this: matter is a limitation of the true spiritual Substance, which has been formulated by the sense man. Where matter leaves off the Divine Substance begins. Hence, if you see and feel matter only, and are not conscious of the energy back of it, you are still in the sense mind, regardless of how vehemently you may deny "life, substance, or intelligence in matter." The Mind of Spirit always be-

holds its own Substance—Infinite Energy—and knows all form to be changeable and shadowy.

To become conscious of this Divine Substance, affirm your unity with it until you feel it as an exquisite vibration in every part of your body. This is the baptism of the Holy Spirit so often referred to by the Apostles, and when you feel it you may know that you are tasting the "hidden manna"; that you have begun organic regeneration that will be completed in immortality in the body—"the body of Christ"—and you may say with Job, "Yet in my flesh shall I see God."

* * * *

How can I get a metaphysical meaning of the Bible? * * *

By prayer and meditation, seeking the Spirit instead of the letter, asking especially for the quickening of your spiritual understanding. A Concordance or Bible dictionary will give you the significance of the Bible names, and these, taken into the silence, will often give you clues as to the inner meaning of the texts.

* * * *

Would you consider a thorough observance of hygienic rules inconsistent with metaphysical methods? * * *

What is a "thorough observance of hygienic rules"? Ask this question of one thousand different people and you may get one thousand different answers. One says bathing in hot water is hygienic, and another says it should by all means be cold water. One says that fruit and vegetables alone should be eaten, and another declares that vegetables should be eschewed and raw grains substituted. So every one of the thousand people might somewhere differ in hygienic methods. There is no standard of hygienic rules, and it is wise that there is not. Every man is a law unto himself, and he should be guided by the demands of the Spirit working in him. Study your own nature from the mental plane, and you may learn what hygienic observances are best for you.

Metaphysicians do not ignore hygienic observances, neither do they embody them in their doctrine. The majority of people in this age live in the intellect, which

is cast in the consciousness of things. It does not see causes, but effects only; hence it eagerly grasps the idea that things have power to produce effects. Earth, air, fire, and water are at the same time both friends and the enemies of these people. They advocate a plunge bath to cure a cold, but to fall into the water accidentally, fastens a cold upon them.

Metaphysics has sounded the depths of this intellectual man and found him an *ignoramus*. He is an effect himself; hence an unreliable guide in matters where wisdom is necessary. We have found his place in Being: he is not complete in himself, but requires a higher faculty to balance him. He is the executive power in Being, and his lawgiver is the Spirit. Then why spend time in trying to formulate rules for the guidance of that which has no base of supply on its own plane?

Wisdom must flow from a sphere of wisdom, and we have discovered that such a sphere exists in each one of us. If we draw upon it, each for himself, we will be guided aright in the observance of hygienic methods, and those methods will be adapted to our particular needs.

* * * *

Is treatment given to several persons at the same time as effective as when given to each one individually? * * *

The effectiveness of all treatments depends upon the spiritual realization of the healer and the receptivity of the patient. We get the best results when we treat patients collectively.

* * * *

If I understand your teachings, you do not believe in reproduction, yet teach reincarnation. If reincarnation is necessary, fathers and mothers are necessary. Then those who are the most highly developed in spiritual understanding and living are the very ones that should be those fathers and mothers. Or do you mean that conception should take place spiritually? Is perfect regeneration of the body and physical immortality possible without absolute sexual continence? * * *

There are three classes of people: First, those who are under the law of reproduction as animals; second,

those who are spiritually quickened, but still hold to physical generation; and third, those who are spiritually quickened, and understand the law that regenerates the body. The paramount law is regeneration and not reincarnation; consequently, those who have the understanding of the Truth should strive in all ways to demonstrate it and regenerate their bodies. At the same time, we hold that those who believe in generation should throw about it the very highest and best conditions and be encouraged in their spiritual studies, knowing, as we do, that they will finally grasp the ultimate Truth and step from generation into regeneration. By so doing they become the *manifest* sons of God and demonstrate immortality. People of studious minds are beginning to understand that the body is sustained and perpetuated by mind, and that its substance and life must come under certain mental laws before it can be saved from death. Dissipation of the essential seed and life of the body is opposed to this law of conservation; consequently it must be stopped by those who wish to join the race of immortals who are to rule the earth. "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."—Matt. 19: 12.

"The opinion and practice of the monasteries of Mount Athos will be best represented in the words of an abbot who flourished in the eleventh century:

" 'When thou art alone in thy cell, shut thy door and seat thyself in a corner: raise the mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thought towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first all will be dark and comfortless, but if you persevere day and night you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light.' "—Gibbon's "*Decline and Fall of the Roman Empire*," vol. V, p. 252 (Milman's ed.).

NOTES FROM THE FIELD

JENNIE H. CROFT

"The Unity Society of Chicago" is the name of a new organization which came into being late in August. The following officers were elected: President, Mr. W. G. Morgan; vice-president, Mrs. E. E. Barker; secretary and treasurer, Miss Bessie Jackson. Mr. LeRoy Moore is leader, teacher, and healer. A membership of thirty is a good beginning, with more coming in all the time. The rooms are on the fourth floor of the LeMoyné Building, where classes are held on Tuesdays, Wednesdays, and Fridays; Sunday services in 1700 Masonic Temple, at 11 a. m. As soon as arrangements can be made a reading room and circulating library will be added to the work.

The Truth Center of Berkeley, Cal., has moved to a new location, where greater opportunities for more efficient work are afforded. The old Y. M. C. A. hall, at 2073 Allston Way, is the new home of the center, and Mrs. Ida Mansfield Wilson is speaker. The rooms are open daily for teaching and healing; Sunday services and Friday evening meetings at eight o'clock.

The Portland, Oreg., Truth Center is doing an aggressive work under the leadership of Rev. Perry J. Green. Recently Judge and Mrs. H. H. Benson, of Oklahoma City, gave a course of lessons and lectures there, and Miss Ida B. Elliott, of Oakland, Cal., is engaged to lecture for the center in October.

Mrs. Walter Alexander of the Unity Truth Center, San Angelo, Texas, has returned from her vacation, and the meetings are again under her leadership. The center was in charge of a friend during Mrs. Alexander's absence, and the meetings kept up with continued interest. Now the season opens with prospects of a most successful winter's campaign for Truth. Services are held on Sunday mornings; also on Wednesday afternoon meetings are held in the center, at 819 S. Houston St.

The annual graduation exercises of the Mental Science College at Bryn Mawr, Wash., occurred the last of August. A full report was offered us for publication in UNITY, but lack of space prevented our acceptance.

The Home of Truth in Los Angeles, Cal., which has oc-

cupied the building at 1327 Georgia Street for so many years, is now in new quarters at 802 South Union Avenue. Sunday services are held in Blanchard Hall. Mrs. Annie Rix Militz is still at the head of the Home, and there is every prospect of a larger and more effective work in the new location.

An International Purity Convention is to be held October 23 to 27, in Columbus, Ohio. It will be addressed and conducted by some of the ablest men and women specialists in their lines in the world. The educational movement among the young is gaining ground; parents everywhere are becoming more and more willing to have their children taught the correct sex hygiene. Much good will result from this convention.

Annie Rix Militz's new magazine, *The Master Mind*, has made its promised appearance in the literary field of New Thought. The publication is all that was expected of it, and more. Mrs. Militz's ability as a writer, and her experience as publisher in connection with the books she has produced, have fitted her to bring out a periodical acceptable to the reading public from every standpoint. We welcome *The Master Mind* to the place which has awaited it among the magazines devoted solely to the exposition of Truth principles, in whose pages there shall be found no adulteration. Requests for sample copies should be made to the Home of Truth, 803 S. Union Ave., Los Angeles, Cal.

The Temple of Truth, Rev. P. J. Green, minister, of Portland, Oreg., has changed its location to 516 Eiler Bldg., 7th and Alder Sts.

Subscribers to *UNITY* magazine, and all others interested in the establishment of a Unity Society of Practical Christianity in Springfield, Mass., are requested to communicate with Mrs. Mary Margeson, 1025 State St., of that city. A call will then be made for a meeting for the purpose of organizing. Do not neglect this opportunity.

The Church of the Healing Christ (Divine Science), New York, N. Y., is adding to its other activities a New Thought Sunday school. The church is at 47 W. 72d St., and the hour is 10:30 A. M., sermon following at 11 o'clock. Parents and friends who wish the rational education of their children along lines of the saner, larger thought of God may find help by addressing the secretary of the church, No. 113 W. 87th St., New York City.

BOOK REVIEWS

JENNIE H. CROFT

THE CREATIVE PROCESS IN THE INDIVIDUAL.

By T. Troward. Published by Roger Brothers, New York city. Cloth, price \$1.50, postage 10 cents.

This, the latest of Judge Troward's offerings to the world of advanced thought, is just what one might expect from the author of "The Edinburgh Lectures on Mental Science." Whatever Mr. Troward writes comes from a gifted mind, a soul alight with the illumination of the Spirit, and it goes straight to the heart of the one who is receptive to and ready for Truth. Speaking of the "universal Law of Life," our author says:

"The basis of the negative race-thought is the idea that physical death is an essential part of the normal standard of personality, and that the body is composed of so much neutral material with which death can do what it likes. But it is precisely this neutrality of matter that makes it just as amenable to the Law of Life as to the law of death—it is simply neutral, and not an originating power on either side; so, then, when we realize that our normal standard of personality is not subject to death, but is the eternal Essence and Being of Life itself, then we see that this neutrality of matter—its inability to make selection or take initiative on its own account—is just what makes it the plastic medium for the expression of Spirit in ourselves."

Clearness of thought combined with beautifully strong expression makes this book one to be appreciated and enjoyed by every reader who desires a fuller conception of life.

HOW TO GROW BEAUTIFUL. By Rev. Perry J. Green.

Booklet, published by the author, 516 Eiler Bldg., Portland, Oreg. Price 15 cents. Order of the author.

The initial step in growing beautiful, according to Mr. Green, is to bring oneself into obedience and passive compliance with the beautiful mind within. Excellent counsel is given toward this end.

THE SECRET GARDEN. By Frances Hodgson Burnett.

Published by Frederick A. Stokes Co., New York city. Cloth, price \$1.35; postage 10 cents.

A story that is wholesome and yet interesting, teaching many valuable lessons, while the attention is held by the wide-awake characters and their activities—such a story is always welcome to instructor and child alike. "The Secret Garden" is a story most beautiful and inspiring. There is mystery in

it, and the suspense is maintained to the very end. There is "magic"—the magic of love, the magic of growth, the magic of living. Acquaintance is made with nature through the flowers and growing things which "came alive" in the garden, walled in and locked for years. In fact, the story is one which children and grown folks alike will enjoy.

MAN'S RELATION TO INVISIBLE FORCES. By Mayma S. I. Published by Roger Brothers, New York city. Cloth, stamped in gold. Price \$1.50.

This book is a group of ten lessons upon the development of the real man, and the part the invisible forces play in the process. The helpful hints given by the author are for the purpose of assisting the individual along the path from ignorance to knowledge, from darkness to light. The orderly control and direction of the forces, which are constantly working for or against the harmonious unfoldment of the soul, is very clearly shown to be the only way man can attain his dominion and peace.

MAN: KING OF MIND, BODY, AND CIRCUMSTANCE. By James Allen. Published by T. Y. Crowell Company, New York city. Cloth, price 50 cents; postage 6 cents.

James Allen is widely known as one of the most advanced thinkers of the day, his little book "As a Man Thinketh" striking a keynote of dominion which has led many a one into an understanding of the creative power of thought. This new work is a continuation of the same philosophy, and from this central theme Mr. Allen develops seven chapters which compose an inspiring, illuminating book. The reader finds that man is the maker of his own happiness and misery, and that if he fails it is not the fault of external, but of internal conditions. "In that great day when all men have become good within, all traces of evil will have vanished from the earth." The book is sure of a welcome from thinking people.

MAKING THE MAN WHO CAN. By Wallace D. Wattles. Published by Elizabeth Towne, Holyoke, Mass. Paper, price 50 cents.

Mr. Wattles' books are always virile and furnish food for thought. Reading this little book is a bracing tonic, and we are ready to conquer circumstances and redeem ourselves.

Mrs. Mary Robins Mead announces her latest helpful Lessons in Mental Healing. These lessons are valuable to those who are interested in developing the power of the inner life. Address Mrs. Mead at Watkins, N. Y.



PUBLISHERS' DEPARTMENT

UNITY

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Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions \$1.35; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we will receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of November, you should send us the notice of change by November 5th in order that you may not miss your November UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of November, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.:* Home of Truth, cor. Grand St. and Alameda Ave.
- Allegheny, Pa.:* W. L. Peters, 12 Federal St., suite 22.
- Boston:* The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.:* The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.:* College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.:* New Thought Alliance, 318 Woodward Ave.
- Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval St.
- London, Eng.:* Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles:* Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.:* Kaufman-Straus Co., 5th Ave.
- New York City:* Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 303 Madison Ave.
- Oakland, Cal.:* Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.:* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.
- Portland, Oreg.:* Jones's Book Store, 284 Oak St.
- Sacramento, Cal.:* Home of Truth, 1235 I St.
- San Diego, Cal.:* House of Blessing, 2109 Second St.
- San Francisco, Cal.:* Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose:* Home of Truth, 144 North 5th St.
- St. Louis:* H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.:* W. L. Beekman, 55 East 5th St.
- Washington, D. C.:* Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

Letters often come to us from friends in other cities, requesting us to send some one to help them organize a center and to take charge of it as leader. To correct any misunderstanding, we would say that we do not form centers nor direct them after they are formed. Those who have started a work in other cities have done so independently. We are interested in all the good others do, and are glad to see that the Truth is spreading; but our ministry here requires all our time and attention, and we leave new fields to other workers.

The Unity Pure Food Co.

The Unity Pure Food Co. will be glad to receive information concerning any food factories which make meat substitutes and foods not ordinarily obtained. In the next issue will be published a directory of factories and dealers in vegetarian foods. We expect every one to join with us in making this as nearly complete as possible. Address Unity Pure Food Co., 917 Tracy Ave., Kansas City, Mo.

Benjamin Fay Mills will give a course of lectures in the Unity Building, Kansas City, beginning Monday, Oct. 16th, and lasting two weeks. For detailed announcement see *Weekly Unity*.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

Galt, Ont., Can.—God is wonderfully blessing you in your good work of spreading his light and truth. May you continue to be more and more blessed by him. I am deeply thankful that I was led to take up this course of study. The Spirit of Truth is quickening and teaching me. Many verses, often head and thought upon, come now with a new, a deeper meaning not seen before. God is being revealed to my understanding, giving much joy and peace. Things that once irritated, pass by as being unworthy of notice. I realize, as never before, Christ's finished work; for "sin shall not have dominion over you." "Himself took our infirmities and bear our sicknesses." I realize that I am free, I am made whole.—J. M. A.

San Francisco, Cal.—Each lesson, as it comes to me, seems to be just what I most need. Since studying this lesson I find that unconsciously I had been holding on to some error thoughts that resulted in a bondage I could not understand. The Spirit of Truth revealed it to me, and it reveals more and more every day. I am only just beginning to realize the Truth, although I thought before that I knew it and accepted it.—M. L.

Erie, Pa.—I have found the lesson very helpful and inspiring. It seems a wonderful light has been given and a great quickening power.—Mrs. H. O. G.

Tuolumne, Cal.—I am returning the questions and answers on Lesson Two, and wish to say that it has been an inspiration, a light to me. If I only can fulfill in a measure some of its glorious teachings, I will feel better equipped to meet life's problems than ever before. I thank you, and I praise God, for this light.—R. O. G.

London, Eng.—I have very much enjoyed this lesson. The nature of mind has always been an enigma to me; but now I feel I quite understand it, and see the necessity of being careful of the thoughts I encourage. I can grasp your idea of the at-one-ment, the conscious and the subconscious being at-one

with the superconscious, as being salvation. Also the need of our dear Savior's manifestation here on earth to teach men how they must lift themselves out of the conscious into the superconscious, out of the material into the spiritual, out of sin into holiness, out of children of men into children of God, until they become members of Christ and inheritors of the kingdom of heaven.—M. S.

Garden City, Kans.—I inclose answers to Lesson Three. I feel that I am growing in the glorious light of Truth and learning the Divine Law.—L. H.

Seattle, Wash.—I am returning Lesson Six and am ready for the questions. It is a wonderful lesson, and many new thoughts and ideas have opened up by this study.—Mrs. J. G. A.

Louisville, Ky.—Am returning my first lesson; have copied it, have read it many times carefully, thoughtfully, and prayerfully, and each reading has been a revelation to me. I am very deeply interested.—Mrs. A. E., Jr.

“Christian Healing”

Vancouver Island.—I wish to tell you that I have read and reread your book on “Christian Healing,” and it is broadening my understanding. It is, to my mind, one of the clearest and nearest conceptions of Truth to be found. It is simply wonderfully clear and illuminating. It is helping me every way.—H. P.

New York city.—As one of the many that have been greatly benefited by the study of your “Christian Healing,” and realized that with each perusal some good had been done, some nobler thought aroused, I wish to express my heartfelt thanks for the truthful facts you have proven. These lessons have not been written in vain, as each one is more convincing of that “light that never was on land or sea,” and whose effulgence causes the lips to tremble with the thanks they cannot speak.—E. M. C.

Pasadena, Cal.—About two or three weeks ago my head was very bad and I opened the book at random, at “Will and Understanding,” and found there the reason for the headache. At least the remedy the author gives for such a headache has proved absolutely efficacious to me, and I have had no trouble along that line since. Another thing was with an orange tree in the garden, which was infested with scale and for which there seemed to be no dollar and a quarter to have fumigated. A rosebush too was covered with aphids. I spoke aloud to both scale and aphids—God—Substance—in both, but given harmful form by ignorant thought. Being Substance it was intelligent, and I set it free from the belief that it had to work in a way

that was injurious to Substance working beneficially. Both tree and bush are absolutely clean.—T. B. B.

N. Yakima, Wash.—A friend and I meet here every Thursday afternoon to study Mr. Fillmore's book, and several others are becoming interested. How I love it. This has meant so much to me.—*Mrs. J. D. N.*

The Silent Seventy

The Silent Seventy is but fifteen months old, and yet its membership has grown to nearly eight hundred. Its members are in every part of the United States, Canada, England, Continental Europe, and even in Africa, China, and Japan. All seem to be inspired with the spirit of enthusiasm for their work, and love to speak the word of Truth. These members are furnished with literature for free distribution, without cost, by the Unity Tract Society, the only obligation being an occasional report. The organization is founded upon the reference to the Seventy in the tenth chapter of Luke. All earnest seekers of Truth are invited to enroll themselves under its banner and join with the organization in spreading the Truth. The following is from a letter received recently from Oakland, Cal.:

—“It is just a month ago that one of the Silent Seventy came to my door. I was ill, and she said, ‘Sister, you are suffering.’ I nodded my head, and she handed me a little tract, saying, ‘They will heal and help you.’ May God bless her and every member of Silent Unity for what they are doing for me. I am studying your lessons in ‘Christian Healing,’ and they are a world of blessing and comfort to me.”—*M. F. M.*

Enrollment in the Silent Seventy may be obtained by application to the Secretary of the Silent Seventy, Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

Class Instruction

Truth is orderly, and a systematic study of it not only makes it clear to the mind of man, but helps to set his mind in order. The twelve lessons in Mr. Fillmore's book “Christian Healing” present the Truth systematically. First, there is a consideration of Divine Mind, the Cause and Source of all that exists; second, a study of ideal man as the offspring of that mind; and third, a lesson on manifest man. Lesson four deals with thinking; lesson five with the two fundamental attitudes of mind, affirmation and denial; and lesson six describes the power of the Word. In the next six lessons various faculties are discussed.

About three times a year Mr. Fillmore delivers these les-

sons orally, and as an aid in bringing out the understanding of students, printed questions are given to the class, and each member is expected to write the answers. To give our readers an idea of the work done by the class, we give here the subjects of the twelve lessons, and also sets of questions.

Subjects:

- Lesson 1. The Underlying Principle of All Existence.
- Lesson 2. The Only Begotten of the Father.
- Lesson 3. The Manifestation, or Son of Man.
- Lesson 4. The Formative Power of Thought.
- Lesson 5. The Accepting and Rejecting Power of Mind.
- Lesson 6. The Power of the Word.
- Lesson 7. Prayer and Praise.
- Lesson 8. The Power of Faith.
- Lesson 9. The Work of the Imagination.
- Lesson 10. The Will and the Understanding.
- Lesson 11. Justice and Judgment.
- Lesson 12. Divine Love.

Questions, Lesson 1: 1, Define God; 2, Define Spirit; 3, Show the relation of mind and Spirit; 4, Define Omnipresence; 5, Define Omnipotence; 6, Define Omniscience.

Questions, Lesson 2: 1, What kind of man did God create? 2, What is Christ? 3, What is the "image and likeness" of God? 4, What is the "first-born of all creation"? 5, What is the Lord God? 6, What is the Word?

Questions, Lesson 3: 1, Give the Trinity in terms of Spirit; 2, Give the Trinity in terms of Mind; 3, Give the Trinity as applied to the being of man; 4, In what realm of Being is man's highest consciousness? 5, How does man attain identity with that realm? 6, What is the "Garden of Eden"? 7, Did spiritual man fall?

Questions, Lesson 4: 1, What is the executive power of mind? 2, What are the first forms of things? 3, What is the foundation of correct thinking? 4, Explain the difference between an idea and a thought; 5, How are states of consciousness formed? 6, Define "thought transference" and its relation to Spiritual Science; 7, Are healing thoughts sent to the patient by the healer in Spiritual Science? 8, Explain the difference between Spiritual Science and Mental Science.

Questions, Lesson 5: 1, What attitudes of mind determine individual expression? 2, What are the increasing attitudes? 3, What are the diminishing attitudes? 4, What is the first great denial? 5, What affirmations will develop the highest individual expression? 6, When once a proposition is seen to be true, how shall it be established in consciousness?

Questions, Lesson 6: 1, What is the Word of God? 2, Is there any creative power without the Word? 3, What part of man is referred to in Scripture as the Word? 4, What relation does the spoken word of man have to his thought? 5, How can man make his words creative? 6, Where does the spoken word exert greatest power?

Questions, Lesson 7: 1, How should metaphysicians study the Bible, as history or allegory? 2, The Bible makes mention of the twelve sons of Jacob, the twelve disciples of Jesus, the twelve tribes of Israel, the twelve pillars of the temple, etc. To what do these refer in the constitution of man? 3, Define prayer; 4, Where should one look for God in prayer? 5, Does God change his mind? 6, What is the effect of praise?

Questions, Lesson 8: 1, Define faith; 2, What disciple of Jesus represents faith? 3, In what department of man's being is faith located? 4, What is meant by the "eye of faith"? 5, How shall we make our ideals substantial? 6, What we have faith in becomes substantial to us: then what should be the highest object of our faith?

The twelve lessons in the first Course of our Correspondence School are based on and cover the same ground as the twelve lessons in Mr. Fillmore's book; but they have been prepared especially for the Correspondence work, and while similar to his lessons, they differ in many respects. We recommend our Correspondence Course to all who wish the benefits to be derived from the written work required of students. Many people who read books on Truth lack the power to express the understanding they have gained. In our Correspondence School we give students drill in expression. We would, however, suggest that those who desire enrollment in this school have first at least a year's general reading of Unity literature to prepare them for their work as students.

The next course of oral lessons at the Unity Auditorium, Kansas City, Mo., will begin on Sunday evening, November 12th. There will be three lessons each week for four weeks—Sunday, Wednesday, and Friday evenings at eight o'clock. Compensation, free-will offerings.

You May Have an Address by Charles Fillmore Delivered to Your Home Each Week for the Asking

We are certain that the majority of UNITY readers would wish to become regular subscribers to our *Weekly Unity* if they could realize that each issue contains extracts from the Sunday morning address just delivered by Charles Fillmore in Unity Auditorium. It also contains a report of the Wednes-

day Mid-week Meeting in Kansas City, besides a responsive service, and many items that will be of interest and practical benefit to Unity friends and truth students in general.

Weekly Unity is mailed from the Unity office every Wednesday, and goes forth fifty-two times a year with its messages of health, happiness, and prosperity.

It is very easy to become a subscriber to *Weekly Unity*. All you have to do is just to send in your name and address to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo., and state that you wish to become a subscriber to *Weekly Unity* in connection with the Prosperity Bank.

As soon as your request for *Weekly Unity* and the Prosperity Bank is received, your name will be entered on the mailing list for one year, and a Prosperity Bank with instructions sent you. Your name will also be taken to the Silent Unity room for one month's general prosperity treatment. Upon receipt of the bank you will begin depositing ten cents each week in it, holding the prosperity statement in co-operation with the Society here. At the end of ten weeks you will send us the dollar thus saved in the bank, in payment of the year's subscription to *Weekly Unity*.

Many are trying the plan and receiving much benefit from the treatment and holding the statement, as well as much enjoyment and help from reading the *Weekly*. The following extracts are from letters received from *Weekly Unity* subscribers:

Long Beach, Cal.

I inclose one dollar from the Prosperity Bank for the *Weekly Unity*. It is a weekly joy and blessing to me, and the last number was worth many dollars.—Mrs. M. E. B.

Dayton, Ohio.

My Prosperity Bank has been a source of hope and inspiration day by day. Find inclosed the dollar for *Weekly Unity*. Loving thoughts and blessings accompany same.—Mrs. J. W. B.

Philadelphia, Pa.

The Prosperity Bank reached me August 19th. I wish to acknowledge that, and also tell you we have been very successful in our affairs. We feel that we should acknowledge our spiritual blessings as well as our success financially. I am inclosing a thank offering. Sincerely,—F. W. P.

Lawrence, Mass.

I find the *Weekly Unity* so helpful that I want it continued for the coming year. I don't know what number I begin with. I thank you very much for the tracts you sent me; they seemed to be just what I needed. I shall pass them

along. With best wishes for the work and spread of the Truth,
—Mrs. J. G. M.

St. Joseph, Mo.

I am sending a dollar bill for *Weekly Unity* in exchange for the ten dimes. It was so easy to save it. I didn't even miss it. I don't feel as if I ever want to be without the paper; for Jesus said if you ask anything in his name (my name), it shall be granted you; and I know the promise will be fulfilled.

The blessing of God upon Unity and all of its workers is my prayer.—M. E. P.

Back Numbers of "Unity" for Distribution

We have made up a quantity of packages, each containing six assorted recent back numbers of *UNITY*. One of these packages will be sent to any address in the United States upon receipt of ten cents in stamps or silver.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

About "Unity" Magazine

Nussdorf on Lake Constance, Germany.—I received your letter with the leaf and the booklet, and they brought me the never-failing blessing of the Unity spirit. I have realized this blessing ever since I began to read *UNITY*, some ten years ago. My experience of life had taught me the dangers of all human associations, and I was prepared to find *UNITY* soon limited by personality. But I found no fanaticism, no criticism, no condemnation, no glorification of personality, no financial transaction under guise of godliness, no meanness, no vanity, no religious fads in *UNITY*. All the rays, dear *UNITY*, that came from you to me were pure light, and they have given me new life. I thank you for being so loyal and true to your high ideals. I feel this purity and sincerity in every word of *UNITY*, and that is the reason of its great power.—J. T.

Santa Clara, Cal.—My *UNITY* came yesterday. It is daily bread to me. I read it through as soon as I get it, and look forward for the next one.—Mrs. B. F. F.

Honolulu, Hawaii.—Many thanks to the unknown friend who sent me a copy of *UNITY*; it has cheered me, and given faith and hope to a mother who was well-nigh broken-hearted.—E. J. M.

Denver, Colo.—I follow *UNITY* and am getting free from every ill that I used to have, and my children are stronger through power of thought. "God the Good is all there is."—Mrs. N. E. T.

Ashland, Oreg.—If I were to write Unity Society every day I could never begin to tell you the good I get out of each article, and especially the Bible Lessons. Seems like you grow while chewing them. The only trouble is, there is too much in them. I don't get one half eaten before another comes.—A. D. K.

Fayetteville, Ark.—The last UNITY is an inspiration.—J. L. C.

Maple Valley, Wis.—I am very grateful to you for your assistance. My babies have stopped coughing altogether, and we all have been so much better since UNITY came into our home. I cannot begin to tell you how much we appreciate it. I feel that I am coming into fuller understanding of the blessed Truth.—Mrs. M. M.

UNITY IS HELPING TENS OF THOUSANDS: IT MAY JUST AS WELL HELP MILLIONS. It will help millions if those who have been benefited by its teachings will all pass it along to others who need it.

Cordova, Alaska.

Inclosed find one dollar. Please enter our name on subscription list for UNITY. We think we cannot get along without it—so strengthening and comforting. We are far away in miles, but near in heart and mind, and co-operate with you in your good work.—Mr. and Mrs. H. B. B.

Ottawa, Kans.

I am sending you one dollar for subscription to UNITY. At one time I thought I could not afford to take it; but I find I cannot afford to be without it. I truly thank you for your kindness in sending it and waiting for the money.—Mrs. L. A. I.

Cleveland, Ohio.

I am finding UNITY very helpful. It has shown the way to a new life to me, and I delight in praising it.—Miss R. W.

Little Rock, Ark.

I have been a subscriber to UNITY since it was first published, and can truly say I care more for it than any of the publications in a similar line of thought, considering it more loyal to my understanding of the writings contained in the Bible than any others. And through loyalty to the Scriptural teachings I came into the spiritual unfoldment, and consider it contains the fulfillment of the teachings of the Truth, when properly understood and correctly interpreted.—Mrs. W. H.

Brockport, N. Y.

When it mentioned in the July UNITY that each subscriber

get three new ones I had just gotten three, and have two since. When I read in August UNITY you would send six back numbers for ten cents, I was delighted, for I feel that many will be glad to get the back numbers, and when they read them it will be a limited number who would not subscribe for it. I am sending you some new names, who want the six back numbers, and please find value inclosed. I am glad that the people are willing to read anything in regard to Christian healing when it is brought to their notice in the right way.

Trusting God will lead them all into the Truth, I remain
—Mrs. M. E. B.

The following form is for the convenience of those who desire to interest and help others in the knowledge of Truth:

.....
Unity Tract Society,

913 Tracy Ave., Kansas City, Mo.

Find inclosed \$2, for which please send UNITY one year to each of the following addresses; also send to each a copy of "Directions for Beginners."

[Add 25 cents for each Canadian subscription and 35 cents for each foreign and Kansas City, Mo., subscription.]

Yours truly,

Name of sender.....

Address.....

.....

Send subscriptions to the following:

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City.....

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2. Name.....

Street.....

City.....

State.....

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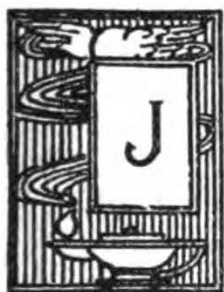
KANSAS CITY, MO., NOVEMBER, 1911

No. 5

IN THE NAME OF THE LORD

CHARLES FILLMORE

Blessed is he that cometh in the name of the Lord.—Mark 11:9.



ESUS said, "But even the very hairs of your head are numbered. Fear not, therefore; ye are of more value than many sparrows."

If the Father is so minute in his watchful care of his children as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of earth's population? Do not deceive yourself into believing that because you are not conscious of the Father's presence, you are therefore out of his sight. What is it that gives you life? What heals your cuts, burns, and bruises so quickly? The intellect has taught you to say, Nature! But what is Nature? Is it not that same intellect's name for God? If Nature exhibits extraordinary ability in gathering healthy particles of flesh to the burned finger, why not recognize the real source thereof, and name it as it rightfully is—the Omnipresent Spirit, God!

As Jesus said, It is so omnipresent that it has numbered the very hairs of your head. It lives in you; in fact, it literally *lives* you, and you are as a puff of wind without the Omnipotent God.

You are, therefore, numbered. To be numbered is to be especially designated as having place, relation, impor-

tance, and necessity. If you are numbered, you are one of the factors that enter into the great problem of life. To number and to name mean one and the same thing. If you are numbered, you are therefore recorded in the annals of heaven, and the Omnipresent Father knows you by a name peculiar to Spirit.

Jesus said, "Rejoice because your names are written in heaven." All of which means that the Father knows us by name, and has an intimacy and acquaintance with our lives, characteristics, and experiences, far exceeding that of any earthly parent.

Those who have returned to the Father's house, and thereby come into conscious acquaintance with him, know by experience that he is aware of every thought that flits through their minds. The most trivial circumstances of an apparently uneventful life are watched with the same careful solicitude as one upon whose acts the destiny of nations hangs.

The Scriptures give much importance to the naming and numbering of the prophets and peoples. The Lord always gave the wise men and leaders new names when they had achieved some signal victory. The record abounds with such examples. When the great Jehovah sent Moses to bring the children of Israel out of Egypt he gave the name by which he was to be known—"I Am That I Am."

This non-committal way of designating the Unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals, in this particular instance, that it came forth from one who knew the truth; that God could not be named as man names, by describing. To describe God is to give him limitation, hence he could not be given a fairer designation than "I Am That I Am." This is without confines or bounds, and it allows unlimited expansion in every direction.

Metaphysicians have found that this name held persistently gives the mind freedom from narrow ideas. It lets the imagination soar away from its dimensional

concepts of God, and there flows into the mind, in consequence, a whole flood of expanded ideas. The imagining faculty of the mind is that upon which is based all form; it is the namer, hence a most important factor in the creation of man's world.

Moses was told to make all things after the pattern shown in the mount, or state of high spiritual realization. While he was up in that mount the children of Israel dropped back into their old habits of mind, and made an image of a calf out of gold, and he found them bowing down to it on his return.

This represents that tendency in each one of us to formulate our images after the pattern which we see with the eye, rather than from the ideals that rise in the silent meditations of the mind. It is perfectly legitimate to name or formulate your ideas, but you are wise if you first go up into the mount of spiritual understanding before doing so.

Jesus' advice to judge not according to appearances was strictly correct in the science of mind. To make up your mind is to settle all your ideas about a common center. This means formulation, and formulation is crystallization. If you want to see how resistless a perfect crystallization is, try to unformulate the settled conviction of a diamond. This stone represents that adamant mental condition that refuses to change its ideas. It has formed a center, and all its energies are bent to keep intact its dense persistency in that direction.

Ideas become crystallized in men's minds in the same way. A settled conviction upon any point, whether right or wrong, forms a mental center that draws to it all ideas of like nature; and this continuous accumulation from the outside presses upon the center until it has literally lost its power to expand into newer and higher forms. This is why it is a dangerous thing to name even your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights by appealing to this

faculty in him, than to any other. Peter the Hermit stirred Europe from center to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God—one from external nature and the other from some ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say "I Am That I Am."

Hence, "Blessed is he that cometh in the name of the Lord." The Lord is the name of the Most High Good. The Lord has neither body, passion, nor parts, according to the Christian's creed, and he must therefore be Spirit. If Spirit, then he is the all-possibility.

Let all your ideas come in the name of the Lord. Do not let one of them take form in your mind based upon any external pattern. If you do there will come a time when you will have to unformulate it; because the law is that you shall grow in understanding and in God-likeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ, and that many should say, Lo, here is the Christ, or lo, there; but go not forth. The Christ is within you. Go not forth to find him, because you will surely be disappointed.

It makes all the difference imaginable how you name your Lord. He is the *All-Possibility*, but his expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality, and given him powers corresponding thereto, he will be so expressed. If you have given him unlimited powers, and made yourself his free agent for making them manifest, there is nothing within the scope of your imagination but what you can accomplish.

It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is a most important bit of knowledge—this knowing that what you name always comes to pass.

"Thou shalt decree a thing, and it shall be established unto you," said Job, so long ago that history has no record of its date. To decree a thing is to name it, and by the mere naming it comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time that you least anticipate, and in manner different from what you expected.

It is written, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Metaphysically this means that the *I* of man decides the character of every thought. Cattle represent thoughts of active power, while beasts of the field are animal passions. Birds of the air are thoughts that soar into the ideal world—daydreams, etc. Thus, whatever you name these desires and emotions that arise in you, that they appear to be to you. You call them by the name you have given them, and they answer, because they are subject to you and know no other master.

If you have said that the Omnipresent Life welling up at your heart's center may some time pass from you, and allow your body to disintegrate, you have paved the way for that appearance called "death."

If you have said that there was an appearance of weakness in any organ of your body, that obedient servant responds to the name you have given it exactly as would a pet dog or cat. The members of your body do not express intelligence until you infuse into them the quality of your thought. They are quick to catch the faintest thought image that may flit through your mind, and they respond at a time when you least look for it. That weak back may be the echo of your word sent forth years ago. So the vigor of your health is the result of the all-potent name you have dropped into your mind, expressing that harmony which we observe and call "health."

All the potentialities of Being are made manifest through man in orderly method. Man has distinct faculties for expressing these potentialities. The heart is the

center from which the divine substance is poured forth, the highest aspect of which is Love. The head is the center from which the mind differentiates that combination of ideas termed "intelligence." The mind does not take cognizance of names; instead, it has mental images or pictures. These are called the products of the imagination. The mind forms a picture and the intellect names it. You see in mind a transparent liquid flowing through the land, and at once the intellect says "water." Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive, and every thought of every kind, by forming them into mental pictures. It is only when they are described in the language of the intellect that they receive that arbitrary appellation which we call "name."

The intellect makes language, and language is an arbitrary arrangement of sounds to express ideas. Thus the same idea in the minds of two men may be beyond their power to communicate to each other, because they are not familiar with the intellect's provincial dialect. If those men were conscious of this mental plane where images are the basis of language, they would have no trouble in communicating though they were born of races the most diverse. The image of a horse in one mind would be seen with the other mind instantly, and communication would be easy.

So we see that the common language of mankind is based in thought images, and that we shall never realize the universal language, which is the dream of the philologist, until we have dropped the arbitrary word-plane and ascended into the realm of thought images. There language becomes alive. Every picture that the mind makes is an exact copy of the thing imagined. If you think of a horse you have formed in mind a living animal having all the characteristics of that quadruped.

If you are familiar with driving your mental images, you can put a bit into the mouth of your mental horse

and bid him carry your desire where you wish. Do not presume that this is a mere play upon words; it is a description of reality—the only reality, in truth. These mental images are the vital substance of which the spoken word is a very faint echo. When one who lives on the froth and foam of life says, “Oh, that is the result of your imagination—there is no power in that,” he is a fool drunken with his folly.

Just recently the press chronicled the remarkable recovery of sight, in a Methodist revival meeting, of a blind woman. The church people looked upon it as the work of God, but the worldly wise physician said it was nothing of the kind. He said the woman had become excited, and through her *imagination* the optic nerves, which had been paralyzed, were revived.

This case is rich with suggestions for the trained metaphysician. The doctor explains how the cure was effected, yet denies God any part in it, and at the same time by his flippancy ridicules the process while admitting its efficacy. The church people look upon it as a miracle performed by the direct hand of the Almighty, and scorn the theory of the doctor, who explains just how God in reality wrought the so-called miracle. Thus ignorance sits in darkness both in the house of those who seek God without understanding, and those who have built a curative system without this wisdom as a concomitant.

Both he who claims miraculous operations at the hand of God—meaning, by that, results produced outside of exact and universal law—and he who claims that God is not immanent in every movement and manifestation, do err, and are far from “coming in the name of the Lord.”

He who comes in the name of the Lord knows the Lord. He does not stand outside of him and look at effects and judge according to appearances, but he stands at the center of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, “Blessed is he that cometh in the name of the Lord.”

THE LIGHT OF LIFE

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—John 8:51.



IT must be remembered that the Master spoke these words: "If a man keep my saying, he shall never see death." "Keep" here signifies observe, obey, put into practice. However, that which is to be kept, observed, or followed, must first be known; must be understood.

We cannot act intelligently in any cause unless the object is fully known, or until we know what is required of us.

When we come to realize the glorious promise of our Lord and Master, we are startled by his declaration: "If a man keep my saying, he shall never see death." Life was his theme of all themes; it was his one song, the one thought to thrill mankind to hope for better things and to show man his marvelous love in that he was "the light of life." His message involves more than can be expressed, as it strikes at the great central thought of all thoughts—life, eternal life.

The nature of life proclaimed by the Master was in contradistinction to life operative on the physical plane, and therefore we must seek for the cause underlying physical existence. We are told by those who profess to be teachers of Christian ethics, that "in life we are in death"; but is this true? and if true, what is the underlying cause? We have placed before us life and death, one the antithesis of the other. As death means a cessation of existence on the physical plane, then death must ensue from a wrong application or an improper use of the life forces, that which sustains the physical. The Divine Word so clearly declares that the result of "sin is death," that it is needless for us to remind the reader of the fact. Not only do the Scriptures declare this

truth, but do not our own misdeeds bring on sorrow, suffering, and final death of the body?

That we may clearly understand the Master's words, "If a man keep my saying, he shall never see death," we must look for the cause that prompted them. Beginning with the third verse of the eighth chapter of John, we find the foundation of the Master's remarks. And after the woman's accusers would not condemn her, neither did the Christ; and he said to her, "Go, and sin no more."

The Master emphasized the fact that there is a carnal mind that leads to death and the grave, and that there is a spiritual mind—the cause—which is life and eternal existence. "Ye are from beneath [carnal]; I am from above [spiritual]: Ye are of this world [ruled by the carnal mind]; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Remember, "the wages of sin is death." Again, in this same chapter the Master said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." The Master here simply spoke of the laws governing life and death; he had reference to the flesh, and to the fact that life may be perpetuated in the physical body.

Sin means an infraction of law, and sinning against the physical body through riotous living and lewdness, causes a wasting and weakening of the physical forces, and the wasting and weakening of the physical forces imply the further fact of the final death and dissolution of the body. "Whosoever committeth sin is the servant of sin." Nothing could be plainer than this; and further, it is stated: "And the servant abideth not in the house [body] for ever: but the son abideth ever." "The servant abideth not in the house for ever," is a simile of Ishmael, the son of Hagar, the bondwoman. But in

the quotation from John, the Master speaking of the "house" has reference to the physical body. In Ezekiel we find: "The soul that sinneth, it shall die." That is, the one that continueth in sin shall die. So he that keepeth the sayings of Jesus the Christ—that is, lives them—shall remain in the "house," the physical body. "He shall never see death."

"The son abideth forever." This, the "son," must not be understood to mean "the Christ," but it is the Christ in you. It is that which is born of the Spirit. As Jesus informed Nicodemus, "That which is born of the Spirit is spirit." If the "son" (that which is born of God) makes you free, "ye shall be free indeed."

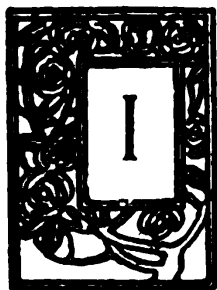
Oh, this spiritualizing everything the Master said and promised! this transferring every good and noble thing to some other sphere, instead of realizing these glorious promises here upon earth, where he intended they should be enjoyed! The immortalizing of mankind cannot, in the very nature of things, take place other than here upon earth; for to immortalize is "to grant unending life to"; that is, that which has been denominated mortal and subject to death, must be transformed into immortality and age-lasting life. There is a time to come when a people shall overcome death, for the Master declared, "They which are worthy to attain that age, and the resurrection from the dead [from trespasses and sins] neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." We emphasize the Master's words: "*Neither can they die any more.*" What do these words imply? Simply this: those who master their carnal nature and make attainment, need not pass out of the body again. The Master's words imply the further truth that reincarnation is a law and the true means of development.

Science is beginning to recognize the verity that there is in man that which may perpetuate life. When

science begins to discern this wonderful truth, should not the professed Christian grasp this wonderful possibility? It is truly remarkable that the professed followers of Jesus the Christ (with the exception of a certain class) should be reminded by scientific investigators of the great truth revealed by the Christ nineteen centuries ago.

With unquestionable authority could the Master say, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." What a depth of meaning his words imply—"the light of life." Yes, he was "the light of life," for he taught the true philosophy of life; and his promise to a sin-laden world was, that if it would heed his words and live in conformity with his teachings, mankind should "never see death."—*I. L. Harpster, in "Bible Review."*

OUR HUMAN MISFITS



It was not until yesterday, geologically speaking, that it dawned upon us that the Greatest Thing in the World is Good, not evil. We don't more than half believe it yet, in our heart of hearts. Our real working creeds, whatever we may nominally profess, range from

"Truth forever on the scaffold,
Wrong forever on the throne,"

to "Be good, and you'll be lonesome." We still sympathize with Diogenes when he took a lantern to hunt for an honest man at noonday. We echo the cynical creed of King David, "All men are liars," as if it were gospel truth, though the fact is that most men are automatically ninety per cent truthful, and some average as high as ninety-eight per cent. It would take superhuman intelligence to invent a higher percentage of plausible fiction than this. But that little two per cent of prevarication irritates us like a midge in the eye, and interests us so much more than the ninety-eight per cent of monot-

onous, mechanical, parrot-like re-echoing of dull facts known as truth-telling, that we declare it to be the rule instead of the rare exception. We have become so accustomed to sharpening our wits upon lies, that we have forgotten they are only the dash of mustard on the cold roast beef of truth. The difference between the most truthful and the most untruthful of men is merely the difference between ninety and ninety-eight per cent. Our average output is at least fifty truths to one lie all day long and every day of our lives—though we occasionally work overtime or go fishing.

Nowhere is this perverse tendency to exaggerate evil, this positive obsession, more strikingly shown than in our attitude toward crime and defectiveness. The obsession is an astonishingly widespread and deep-rooted one. Our senseless and brutal laws, our antediluvian police systems, our hide-bound courts, and the floggings and fetters that, until within the last twenty-five years, disgraced our insane asylums and our poorhouses—these are mere surface symptoms of the terror-worship that permeates and taints our whole systems of morality, of education, of business, of politics.

It is abundantly attested by figures all over the civilized world that nowhere, even in the best and most thoroughly policed countries, is more than one individual in a thousand ever in jail at any one time; that never more than one in two hundred is even convicted of a minor offense in the course of a lifetime; that of all the thousands upon thousands of individuals and firms engaged in mercantile occupations in these United States, not more than two per cent ever fail in business in any census decennium, and of these two per cent not more than five per cent fail by reason of dishonesty or dishonorable conduct. The ratio of criminality in business is thus about one in one thousand. Yet we still gravely teach our children that any man will cheat you in business if you only give him a chance.

In spite of the fact that not more than one in twenty

thousand of them will ever become a murderer, not more than one in two thousand a defaulter in business, not more than one in one thousand of them ever go to jail for any reason, we scold and lecture and harangue our innocent babes on the terrible things that will happen to them from policemen and jails and hangman if they do not obey our every order and regard our most trivial and senseless rule of conduct.

In spite of the fact that no data yet collected show a higher occurrence of drunkards in any community than two per thousand, we are ready to declare that drunkenness is sapping the very fiber of the race and heading us swiftly toward decay and insanity, totally blinking the fact that while we have been hard drinkers for at least a thousand years past, nine hundred and ninety-eight out of the thousand of us are still sane.

There is, of course, a germ of truth in all these delusions; and the task of modern science now is to winnow that germ out of the bushels of chaff in which it has been buried, and to deal with it as its real importance and perspective demand.

The briefest glance at our criminal jurisprudence and police administration shows that both were constructed on two great fundamental principles: first, that every man would become a criminal if he dared, unless restrained by force or deterred by fear of punishment; second, that all who offend against the moral or penal law do so deliberately, voluntarily, of their own free will, and with malice aforethought; in other words, that they are responsible for everything that they do, and must be punished accordingly.

Both of these fundamental positions the broad, humane spirit of modern science and rationalism challenges as not merely false, but as mischievous and inhuman. We have been passing laws for the whole community that are applicable to, and needed by, *less than two per cent of it*. We have been punishing insane men for being crazy. We have been imprisoning and hanging men sick

in body, in mind, and in morals, for actions for which they were as little responsible as the typhoid-fever patient is for walking about in his delirium. And we have been filling the mind of society with terror and its heart with dread by pompously marching out to war against the weakest and feeblest, the most stunted and underfed one-fiftieth of our total population, as if society were actually in fear of its very life and existence from a handful of half-starved rats.

Isn't it time that we regained our senses and sat down quietly, rationally, and unafraid, to discuss the problem of our two per cent of human misfits?

In the first place, let us find out what is the problem before us. How many are our criminals? What sort of people are they—plus or minus? "bromides" or "sulphites"? men too strong to be controlled by society or too weak to control themselves? Are they born or made? What environment encourages their development, and how can their birth and making be prevented?

To the first question answers both positive and cheering are promptly forthcoming. Criminals and defectives are astonishingly few among us, and even more astonishingly feeble. The crimes which society punishes so savagely are not acts of bold rebellion against her laws, or splendid sins that compel admiration by their virility, but petty, pitifully feeble dodgings and evasions and cheatings by those who cannot win according to the rules of the game, or are unable to play the hands that have been dealt to them. The criminal is in no sense a superman; not even an incarnation of brute force, or a lawless, untamed savage, but a wretched, blear-eyed, stunted, dull-witted creature, stumbling in his gait, and fumbling and uncertain in his grip. A community of criminals could no more support itself and survive than a community of cretins.

Go to the rogues' gallery, go to the penitentiary and look at him, and then ask yourself how in the name of all that is rational did society ever come to dread this poor,

half-baked, half-witted creature, far more to be pitied than hated?

In one sense, it is as absurd to speak of a criminal class as of a blind class, a crippled class, or an insane class. The criminal is a criminal for a reason, and usually a most obvious and valid one, just as a blind man has cause to carry a stick and a deaf man an ear-trumpet. Instead of his existence being something to marvel at, to make us despair of civilization and blame the constitution of the universe, the real wonder is that he occurs so seldom. Accidents will occur in every enterprise, failures in every race and trade; and the criminal and the defective are simply, so to speak, the inevitable accidents, the unavoidable percentage of misfits, which must occur in even the most perfectly conducted and smoothest-running world.

Is it any wonder that in the making of that exquisitely balanced and wonderfully complicated machine which we call the human being—body, mind, and soul—here and there one should be turned out with a flaw in its castings, with a twist in its transmission, with a balance-wheel badly hung, or a bearing ill fitted, or a leak in its cylinder, or a twist in the spoke of its driving-wheel?

We are even beginning to be able to construct a sort of table of skewness for the probable percentage of defects in the different cogs and wheels of our human machine; and this curve of predictable deficiencies seems curiously uniform, ranging between one and five per thousand of the total product. Many of these percentages of failure are, of course, only in the nature of estimates, and the curves constructed from them must be simply provisional. But any of them might be amplified five or even ten times without giving any cause for serious alarm or uneasiness as to the future of the race.—*Woods Hutchinson, in "Everybody's Magazine."*

"A soft answer turneth away wrath."

CONTROL OF MATTER BY MIND

[*Editor's Note*—The original article, from which the following extracts are made, appeared in the *Progress Magazine* (since discontinued). There were several illustrations of "thought-images," produced, as explained by the author, Dr. Charles W. Littlefield, in this manner: "These forms were fashioned under the power of thought-images similar in outline to these forms. These were held in mind, while the attention was fixed upon a drop of a solution of one of the mineral salts of organic life upon a microscopic slide, and afterward photographed. In other words, these are thoughts photographed through matter." This will explain the references to "these phenomena," etc., in the body of the article.]



It is my privilege to present what is demonstrated to be a solution of the problem of the relation of mind to matter in the human organism.

During the past half dozen years the writer has carried out a very elaborate series of experiments to demonstrate the manner in which mind acts upon matter, the conditions under which the action takes place, and the relation of such action to the several functions of the body.

So far as I am aware, no man's experimental research heretofore has led into channels of observation and thought wherein it were possible to even conjecture the *modus operandi* of mind influence over insensate matter.

Such, however, has been the result of several years of painstaking research and experiment, that I am now permitted to affirm that *thought-images* do become embodied in material forms. Such a phenomena has, I believe, never before been exhibited upon the earth.

But I am at a loss for language to describe the phenomena and to show their application to the building of a scientific psychology that must prove of marvelous

benefit to our race. Neither new words nor new ideas can be forced upon an unprepared mind. One may coin a few words and inject them into a language. But one cannot coin an entire vocabulary. Neither can one immediately impart an entire new science or system of philosophy. Public teaching of any class of knowledge necessitates a common language, a community of ideas, and a sympathy of purpose. Such things, however, are matters of slow growth. Even then no one can be taught except by his own free choice and desire to learn.

The knowledge gained by experimental research in the domain of the higher sciences is not selfishly withheld from the world. The transmission of that knowledge merely waits upon the preparation and hospitality of the general mind. How to impart it has been the problem of the ages. This problem I have not solved. The dearest ambition of every investigator is to impart his knowledge to others. This is the reward of his labors. But unfortunately he often finds to his sorrow that the task of teaching is infinitely greater than the task of acquirement.

At the outset let me here state that these phenomena appear so radically unlike any purely physical phenomena that I have ever witnessed in any other of my research work, that I am forced to select for them a name that will at once distinguish them from any other psychical or physical phenomena known. The term "material-thought-images" furnishes a definition which at once indicates their nature and origin, and embraces all the agencies concerned in their production. It also gives us a clear conception of a fact in psycho-physics that we have heretofore been totally ignorant of—the fact that mind-images become totally lost in and blended with material forms, the two becoming *one* in fact. Herein they are totally unlike any phenomena that are either purely psychical or purely physical in their nature. In this they teach a lesson of the mutual influence of mind and matter over each other that extends not only into the

physical sphere of man's being, but into all of his psychical activities as well.

In this initial article on my experimental work in fixing thought-forms in matter, the lessons to be learned and the benefits to be derived from this newly discovered relation of mind and matter, let me say that it suggests a new science and a new philosophy that will be essentially of this life, rather than of a life to come; not necessarily separate from that higher life, but rather offering opportunity for a better preparation for it.

It suggests practical means that are both psychical and physical for the refinement of the body and the higher cultivation of the mind.

It means the scientific application of material agencies to the opening of the higher spiritual faculties.

It means the rational application of psychical powers to the equal and steady growth of the material body and its functions.

It suggests a rational and practical interpretation and application of that never before fully understood maxim, "As a man thinketh, so is he."

It will demonstrate to us in a practical way that the warp and woof of life are made up by the intimate blending of mind and matter, neither being the master, but each the servant of the other.

Let us then consider, first, the office in the body of the material side of these thought-forms, that we may comprehend more fully the application of the principles involved to the development of the human body and the perfecting of its functions.

In the chemical analysis of all living things we find two classes of compounds—the organic and the inorganic. The former class is represented by albumin, sugar, starch, and oil; while the latter class is represented by the compounds of soda, lime, magnesia, iron, potash, and silicon, as made up by the union of these with sulphur, phosphorus, chlorine, fluorine and oxygen, making twelve mineral compounds commonly known as "tissue salts."

These are the compounds which remain as ash after the burning of wood or other vegetable fiber.

They are the remains of the organism which are kept in the urn as the sacred ashes of the dead after cremation.

They are indestructible by fire. Time cannot destroy them. They were the first compounds on the earth that pertain to life. They will also be the last.

When Huxley wrote his "Man's Place in Nature," and Darwin wrote his "Descent of Man," it was generally believed that albumins, or more properly speaking, the proteids, formed the physical basis of life. Upon this supposition these and others build up the theory of evolution.

It is now known, however, that the organic matter is not the real builders of organisms, but only the materials used by the mineral compounds in the construction of living things. The mineral compounds are the real workmen—the architects, the builders—which design and construct every living thing. This is a newly discovered fact in physiological chemistry.

This being true, how important and far-reaching the discovery that it is these same forms of matter with which mind co-operates in the rebuilding of the human body and the performance of its every function.

When we are sufficiently well advanced in the study of this new philosophy we will know how to convert every rasping discord between the mind and the body into a symphony of peace and joy. We shall know to what dynamic state of mind to attribute every physical ill, and to what one of the mineral tissue salts is due each peculiar mental disorder.

We will learn how to use these forms of material to develop the highest intellectual, and how to use the mind in the use of these materials to perfect the physical.

We will know how to transmit to our children, from generation to generation, perfect mental harmony and perfect physical health, until the race shall once more

come into its rightful inheritance of the highest physical beauty and of universal cosmic intelligence.

As people of to-day are suffering with mental and physical ills through inharmony between mind and matter that has reverberated down the centuries from pre-historic times, so will we be enabled, through this new science, to re-establish harmony between mental and physical life, until there will be brought about through successive generations that perfect symphony of mental and physical well-being in which man was originally created.

In the study of life we must not only deal with the inherent forces and conditions of matter that have been veiled by a false and crude philosophy of materialism and erroneous ideas of matter and its relation to life, but we also come into contact with an array of finer forces which have nothing less to do with the functional processes of the human organism than have the forces and conditions of matter; yet these, too, have been obscured by crude and senseless philosophies having no foundation either in demonstration or in fact.

It is only when these two forces meet and harmonize that they unite into a perfect human being, as do two separate portions of water unite to form a drop of dew.

It will be helpful to us to here briefly study some of these other forces in their relation to the twelve mineral compounds of organic life, as they operate through these to produce functional processes in the human organism.

Another recently discovered fact in connection with these twelve mineral compounds is, they are the *media* through which all functional-principles act upon the living organism. A function-principle is any external agency that acts upon any organ to produce functional activity. A sound wave is the function-principle of hearing. A light wave is the function-principle of seeing. A thought-image is the function-principle of mind. These function-principles convey their messages to the

consciousness through their respective organs, the sound wave through the ear, the light wave through the eye, the thought-image through the brain.

These receiving organs have nothing whatever to do with the nature or quality of the message conveyed; only with the quantity received, according to the capacity of the organ, this "receiving capacity" being wholly under the control of the twelve mineral compounds of organic life. The more of these compounds the organ assimilates the greater will be its capacity for receiving the messages brought by its function-principle.

Closely related to and intimately associated with these newly discovered facts in chemical physiology and functional processes is another fact existing in the realm of causation—the fact that all function-principles existed prior to the building of the organs through which they now act to produce functional process. Of the truth of this there can be no doubt. Sound waves existed before the ear was formed. Light waves existed before the eye was constructed. These function-principles of the environment co-operated with the mineral compounds of organic life to build the organ through which they now address the conscious ego. These seem to be self-evident truths, because it can be demonstrated that both sound and light waves exist independent of the ear and eye. We know that neither of these organs generates these forms of motion, and are instrumental only in receiving the messages conveyed by them.

It is not, however, so self-evident that the mind exists independent of the brain; that it does not arise within the structure of this organ through chemical activity among its several elements. It is not so easy to demonstrate, through physical means, that mind exists separate and apart from the brain through which it acts. Psychology, together with its kindred spiritual sciences, stands sorely in need of such a demonstration. We can, however, at present demonstrate that mind has a power similar to these other forces we have mentioned, in that

it can be made to control, external to the body, these same mineral compounds which are now known to be the builders of the body. In the light of these demonstrations, analogy would lead us to conclude that mind, like sound and light waves in the building of the ear and eye, has co-operated with these forms of matter in the building of the brain, the organ through which it now acts upon the human organism.

If I were asked to point out the medium of influence of mind over the mineral compounds in the physical organism, I should say without hesitation—*the emotions*. The emotions are in no sense dependent upon the intellect or will, and often, independent of both these, take possession of the organism. They are not, as often supposed, an attribute of the mind, since organisms possessing no trace of mind manifest emotional sensitiveness. They may very properly be denominated the mind of the soul, and constitute that attribute of being variously called “subconscious,” “superconscious,” and “unconscious” mind, in that they continue to operate long after the thought-image has left the conscious mind.

It is generally assumed by writers upon the subject of the emotions that they only affect the vital organs upon extraordinary occasions, or in times of great excitement; whereas, I conceive the truth to be that they pervade the whole body with their influence continually, not only while we are awake, but also during sleep. It is pretty safe to assume that the same factors that produce phenomena when we are conscious, also produce them when we are unconscious.

Whenever we think of doing anything, the propensity that prompts the thought stimulates, through the emotions excited, a thousand sympathetic nerve fibers to act upon innumerable blood vessels, causing them to vary their action in sympathy with the thought.

It is only, however, when an emotion is violently excited that we are able to perceive the effects upon the larger organs—as the heart, the lungs, the stomach and

bowels. In ordinary, everyday life the emotional, or soul-mind, influence operates imperceptibly.

When ambition, avarice, vexation, or anxiety habitually predominates in the mind, the morbid propensity pours an almost continuous stream of its own peculiar emotional influence upon the vital processes, thus silently, unconsciously, but inevitably changing the character of the whole constitution; bringing it into accord, through the mineral compounds of the organism, with the character of the emotion.

Precisely upon the same principles the cure of any disease, either functional or organic, can be effected through the medium of the mineral compounds that direct the building of organs and tissues and determine their functions, by habitually entertaining the picture of oneself in health, as they wish to be, until the emotions are excited to the extent of producing the desired results.

We are all well acquainted with the influence of the depressing emotions of fright and sorrow upon the mother's milk, rendering it poisonous to the child; and of the influence of the exhilarating emotions of anger, joy, and hope upon the circulation of the blood, in flushing the capillaries and imparting new vitality to the entire organism.

Now these changes in function are brought about through the sympathetic nervous system acting upon the circulation, either decreasing or increasing the supply of nutrient materials to the glands and tissues, causing the functions of the organs to become normal or abnormal, according to the character of the emotions and the consequent control of the mineral compounds upon which functional activity depends.

When we think of a pickle or lemon until the emotions are excited, we can taste the thing thought of.

Laughter and crying, hope and disappointment, faith and doubt, love and hate are not intellectual operations; they are eminently emotional. These produce and cure diseases by controlling the mineral compounds

of organic life. Indeed, since every organ and tissue of the body depends upon certain necessary quantities and apportionment, or grouping of these compounds, to maintain their integrity of structure and functional activity, it follows as a logical conclusion, and also demonstrated by experiment, that any state of mind, or state of the emotions, that will supply the necessary tissue salts in any given case will, through the laws of physiological chemistry, heal the disease.

Herein is found the only law of cure, whether the means used be mental or physical, attained through physics or through faith. Whether the road traveled be drugging, manipulation, or Mind Healing, a re-establishment of the proper supply of the mineral compounds of organic life at the seat of disease must be secured: this is health. Any departure from this is disease.

One way to attain this is through the powers of one's own mind, by habitually entertaining a mental picture of what one wants to be, fully believing in the possibility of its attainment. This is at least a help under any system of treatment.

"According to your faith be it done unto you," is a principle of cure that was taught and practiced by the greatest Physician of all time.

It is here demonstrated as a scientific fact that certain mental concepts or mental pictures, held firmly in the mind by faith, which is an emotion, will make these tissue salts build in harmony with the thoughts. Herein thoughts become creative things.

We learn from these experiments, first, that a thought-image held in the mind by faith is the state of mind necessary to control matter; second, that the mineral cell salts of the tissues are the forms of matter that the mind controls in the human organism; third, they prove that mind is not a function-principle arising out of matter, but that it is a function-principle acting upon matter, creative in its nature as directed by the powers of the imagination.

They also furnish us at once with a rational and scientific explanation of the *modus operandi* for all the heretofore unexplainable though recognized psychic phenomena, such as mind-cure, Christian Science, suggestive therapeutics, thought transference, spirit messages, hypnotic control, mind reading, and the thousand and one other subdivisions of the one great law, recently discovered, that mind-images control the forms of matter which build and operate the human organism in all its parts and functions.

These propositions, based as they are upon these experiments, are, however, but mere surface showings, the outcroppings, as it were, indicating the marvelous possibilities lying beneath these surface findings. They lead us back step by step to Ultimate Causation, to the Universal Mind, and furnish us not only a connecting link between the creative powers of mind and transient physical phenomena as exhibited in living things, but they also join the hands of revelation and science across the deep abyss of uncertainty which has so long separated the spiritual from the physical.

THE BOND OF LIFE

[*Editor's Note*—The following article is here given because it brings out so beautifully the truth that the only real union between man and woman is a spiritual union. It should be remembered that the story is a parable, and not true in all its details. The spiritual union of man and woman leads to regeneration and eternal life, not to death.]

Once there was a woman who loved a man, and he died; and she sought some way to reach him where he was, and could not. And One came to her, and said: "I have been sent to help thee, for thy crying has been heard; what is thy need?"

And she answered, "That I might find the soul of my husband, who is dead."

And the Shining One said to her, "That may be

done only if there is a bond between you that death could not break."

And she said: "Surely there is a bond! I have lain in his bosom; I have kissed his dear hands over and over for love of him."

But the angel shook his head and said, "There is no bond."

Then she raised her head proudly and said, "Surely there is a bond. I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said very sadly, "Even this will not suffice."

Then the woman paled; but she said, "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not this hold?"

But the angel answered very low, "It does not hold. In the domain of death all these bonds of which thou speakest crumble to nothing. The very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee, if there is one thread to bind thee to him whom thou lovest; for if not, he has passed from thee forever."

And the woman was silent; but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way. And the woman thought a thought, with deep inward communing; and after a space she raised her pale, drawn face, and gazed with timid eyes at the pitying angel.

And she said, though her voice was as the last whisper of the dying waves upon the shore: "Once, but long ago, he and I thought of God together."

And the angel gave a loud cry; and his shining wings smote the earth, and he said, "Thou hast found the bond! thou hast found the bond!"

And the woman looked, and lo! there lay in her

hand a tiny thread, faintly golden, as if woven from strands of the sunlight; and it led into the darkness.—
Sent in by N. N. C.

The Crude and the Polished Diamond

MARIE JESENIUS PETERSEN

In the crude diamond picked up in the diamond-field is inherent the attributes of its perfect, pure beauty; but not until it has passed through the hands of the cutter and polisher does it acquire its full value and exquisite beauty. This also holds good in the experience of mankind. Some of us appear very crude and unlovable, and it may require a great deal of "cutting" and "polishing" before the Godhead stands forth bodily. For instance, here is a well-meaning soul, but—oh! so dreadfully sensitive, that he (or she) is continually getting his feelings hurt, and making life miserable for himself and his daily associates. Tell such a friend that there is a large share of selfishness mixed in with his sensitiveness, and he simply, in silent grief, closes himself up, as the sensitive mimosa does its leaves, and goes on in the same old way, till at last, after having received a great many "jolts" and "bumps," many a hard "cut" and gentle "polish," he discloses the refined, beautiful diamond. Some of us at one stage of development resemble very much a "tender foot covered with corns and bunions," which are continually getting hurt. But the "hurts" are really not to be despaired of; they are truly working towards the same end as the diamond-cutter and polisher; namely, to bring out the hidden, inherent beauty and purity of the soul. For sensitiveness in its place, when properly adjusted and rightly used, gives us the priceless jewel of true discernment, this spiritual Light which makes us tactful and wise. It makes us kind, loving, gentle, patient, and forgiving, because we are able to see deep into the heart of man; see with the "knowing eye," beyond the often very disagreeable and

unpleasant outer appearances, and discern the Christ within, through whom salvation comes. Let those of us who are troubled with sensitiveness quickly let go of the thorn of personality, and, taking the Christ seat of authority, speak to the outer man—"What is that to thee? follow thou me."

Those who merely study and treat the effects of disease are like persons who imagine that they can drive winter away by brushing the snow from the door. It is not snow that causes the winter; the winter is the cause of the snow. He who knows only the external form of man, and not the power by which it is produced, knows nothing but illusion; his science is illusive, only fit to impose on the ignorant.—*Paracelsus* (1500).

"What Is God to Me?"

CAROLINE M. BELCHER

The thing most sought for, heart's desire,
 The soul's home, sought by wanderers weary,
 The love that glows, a burning fire,
 The Source of life in desert dreary—
 Oh, searching, permeating thing
 That wakes to power whate'er it touches,
 Uplifts the bird on flying wing,
 And feeds the poor in hunger's clutches!
 Oh, thou Omnipotent, Supreme,
 The Principle on which we build—
 Thee only will we see in all
 The creatures with which earth is filled!
 "Thou only" in my heart of hearts,
 "Thou only" stilling all my sighs,
 "Thou only" in my brother's face,
 "Thou only" in my sister's eyes,
 Thou only One, the Law, the Way,
 The Love that knits all souls as one,
 With thee, in thee I'll conscious dwell,
 And find in thee my glorious Day.

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

THE DAY IS AT HAND

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Rom. 13:12-14.

Peter says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

A day, then, is a mere measure of time in the realm of effects. A siderial day is that period in which the earth rolls once on its axis. Man has divided that period up into seconds, minutes, hours, and thus invented time. Time is measured by instruments made to mark off these divisions. These instruments were invented by men who lived on that part of the earth where it was possible to get the contrast of sunshine and shadow.

A man standing exactly on the north pole would count his day six months in length, and his night the same. Thus a day with him would be as six months, and six months as a day. A man located out in space beyond the shadow of earth would be cognizant of neither day nor night; one day with him would be as eternity, and eternity as one day. Hence we see a day is simply the measure of duration of a particular state of consciousness.

Thinking sets in motion causes that produce conditions which we term "states of consciousness."

Time begins with birth and ends with death—in the realm of the unwise. To the wise it never began and never ends. The wise live with God, where “one day is as a thousand years, and a thousand years as one day.”

If you look down to the earth you see an inert mass of limitation, and your feet are fastened to its sticky sides. You behold day and night, seedtime and harvest, birth and death; and you say, This is the real; the earth is my mother; I rest upon her bosom; she it is that sustains me; I am bound to her by ties I cannot break. She finally claims such according to their belief.

If you look up you see the wide expanse of heaven, the sunlight and the distant stars, and with the poet you exclaim, “There’s not the smallest orb which I behold but in his motion like an angel sings.” Your soul expands with the thought of the mighty majesty of Being, and the little planet seems a grain of sand beneath your winged feet. You have described in mind another day, another state of consciousness, and its fulfillment is sure.

Jesus said to the thief on the cross at his side, “To-day shalt thou be with me in paradise;” that is, your desire to be with me in my kingdom will put you there to-day—in this consciousness.

The Lord God told Adam to avoid the tree in the midst of the garden whose fruit was a knowledge of good and evil, “for in the day that thou eatest thereof thou shalt surely die.” It is quite evident that this tree in the midst of Mind, is individual Free Will, which is closely in touch with the serpent or selfhood. In that state of consciousness, or day, you shall surely die.

The branch that separates itself from the tree withers away and dies. So a belief by the Ego that its life, substance, and intelligence are self-derived, cuts off the source of supply, and it begins to revolve in a mental vortex whose dominant tones are good and evil, birth and death—that is, duality.

“The path of the just is as the shining light, that shineth more and more unto the perfect day,” refers to

that equable state of consciousness that recognizes its just relation in Being, and by drawing constantly on its parent, shines brighter and brighter until its flame is blended with the Father, and they become one light.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad," is the Ego in its Christ consciousness remembering its Abraham consciousness, and rejoicing that its goal has been reached.

Every state of consciousness is formed by groups of ideas. Some dominant idea is the nucleus, and about this the Ego builds a mental house. Thus walls, or ideas of separation, are reared, that shut out the Universal Light, and the Ego finds itself a prisoner in a dungeon of its own construction.

These mental houses are impregnable to light when there is an idea that the Light does not shine. This darkness shuts it away from other groups of ideas, or states of consciousness, that would gladly reflect light into it. Abraham said to the rich man in torment: "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Then the rich man requested Abraham to send Lazarus to tell his brethren what the ideas they were cultivating would bring them to; but recognizing that they were still in another state of consciousness, which was impregnable to ideas not of its order, Abraham told him that they would not heed, "though one rose from the dead."

All the earth conditions, all the heavens and all the hells, are built of ideas. They are infinite in number and variety. Thinking has built habitations innumerable, and they are interwoven in the illusions of form in manner beyond the description of human language. "In my Father's house are many mansions," is a terse statement of the complex nature of these mental structures in the Substance of Infinite Mind.

They are not permanent, but have had their "day," and pass away as a dissolving mirage. The earth with

all its myriad surroundings is having its day. That day is one in which the Ego groups its ideas about a center of darkness. Jesus said, "I must work while it is day; the night cometh when no man can work."

We find in metaphysics that each idea held in mind clothes itself; it becomes a thing tenacious of its own perpetuity. It is created by the permanent, unchanging Ego that has its being in the Eternal God, and it partakes of that permanency. No matter how unwise that idea may have been, it seeks to substantiate its being, and nothing but the creative Ego can undo its form of consciousness.

If you have held ideas that have placed you in uncongenial surroundings, you cannot go off and leave them to their fate. They are your creations and in their ignorance they depend upon and cling to you. You are their fount of life and from you they draw every breath. They know nothing outside the realm which you have made for them, and if you do not open the way for them into the light they will follow you unto all the ends of creation and demand recognition.

No man can evade this law of responsibility for every thought form which he has built up in his consciousness, and no man can escape the consequences of his acts. "As a man soweth, so must he reap," is an inexorable law of sequences wherever seedtime and harvest are operative.

If your creations have overwhelmed you with their discords, and the great darkness of your world is beyond the sunlight of your own system to purify, the Father has provided a way by which you can be helped to bring them into the light. This is by asking the help of Jesus Christ. He solved the problem of this earth's day of darkness and found the door into the light. He stands in that door now, and will show it to whosoever has come to a realization of the futility of his own efforts, and humbly asks for aid.

It is of this "day," or state of consciousness of this

race, that Jesus spoke. He recognized the necessity of working while there was yet time.

If you have studied your own mentality you have found that it has had its days of cleansing. There are periods when you are moved to deny the erroneous concepts which you have been harboring. In these periods it is easy to do this sort of work. The solvent of the Spirit seems to be just right in its time of introduction, and you see the ignorant thought forms swiftly dissolving under its direct action.

Such a period in the race consciousness began during the ministry of Jesus. He, in his spiritual discernment, saw it, and realized the necessity of making the best of its opportunity. We are all reaping to-day the harvest of the strong denials of error, and powerful affirmations of good which he made.

That period, which was at its inception two thousand years ago, is culminating in our day. At no time since has it been so easy for the Ego to come out from darkness into light.

It is yet day, but a grand culmination comes to the race as well as to the individual. In the individual we call this physical death. The ideas of discord and inharmony become so out of tune with the Divine harmony that they lose their rhythm, and a separation takes place. If that separation comes to one in the darkness of error he is in a poor condition to gather up the tangled ends of his existence. His ideas have, of their own inherent tendency to harmony, separated themselves into two parts. The harmonious have gone their way, and the inharmonious have gone theirs. The house has been divided, and who can join it save the Master? You are that master, because you built it.

But where shall that joining take place? If you have allowed part of your thought forms to be scattered to the four winds in this lower realm, who is to shepherd them for you? Surely death is not the salvation of man; nor is it an open door to realms of light. The soul must

be purified by right thinking and right doing, and the ideas of mind brought into subjection to the sunlit Ego—the Christ within.

The grand culmination of the race consciousness in the death and dissolution of material conditions is nearer than many suppose. It will be a day of deliverance for those who are washed in the blood of the Lamb, but a day of greater gloom to those who are yet clinging to the things of sense.

This is the end of the world prophesied in the Bible. It will come as a thief in the night—quietly, silently; and the people who are wrapped up in the things of sense will suddenly awake to the consciousness that they have lost their all; that this “too solid earth” has dissolved, and left them without a place of action for their material thoughts.

Any one of even ordinary good sense can see that the competitive systems of this age must be their own destruction. Error always destroys itself if left alone. But there is a higher power at work that must build up a permanent system in place of the impermanent which is now consuming itself in competition—man against man and government against government. These conditions cannot last, and their end is an assured fact viewed from any standpoint. Their day is surely passing away, and none will regret it—not even those who now sustain it. A new day is to be ushered in, a day in which right and truth shall come uppermost every time.

“Who is it that mourns for the days that are gone,
When a noble could do as he liked with his own?
When the stealers of sheep and the slayers of men
Were hung up together again and again?”

This will be our song a few years hence. It is our song now, when we have realized that our day is one of justice and Truth *now*..

We are in the habit of putting off the Great Day of the Lord. We say we shall do thus and so, just as soon as certain changes are brought about in our affairs. One

has a family relationship that binds him in belief to certain conditions. Another has financial burdens that he imagines demand his attention until they are straightened out, when, he confidently tells us, he intends to give more attention to things spiritual.

Thus does man put off the day of salvation. Thus does he carry around his load of ideas and delude himself with the belief that they are not in his head, but in his affairs. He is constantly trying to unload some external thing, when the magnet that holds that thing into his orbit is his mind. So he proceeds to wind himself up day after day in trying to handle things with his hands and intellect, while the deadly loadstone that mixes all his calculations is the subtle idea he holds in mind.

The human race has for untold ages looked forward to a Millennium Day. That day will always be in the future until we let go of our ideas of a future. The Millennium Day is now. It is established to-day—this very hour. It shines right through the ethers of this room; it drops its bright rays all about us. We are bathed in its glory. Its harmony, peace, and plenty permeate the atmosphere. We cannot go where it is not. It is everywhere.

Why is it not visible? Why do we not realize its benefits? For the simple reason that we have not given up the paltry things of the present world. We are not willing to let go the ideas we now seem to have, until we can see those we are to come in possession of. We are the receptacle of the Divine Mind. We are inlet and outlet to God.

This being true, how can we expect to come into a new state of consciousness until we have willingly let go of the old? We must recognize law and order in the universe, and states of consciousness are surely within the pale of the law.

If you believe that you have the old man to lay off before you can take on the new, you are on the road to that new man's house. If you are clinging to the old

man and are not making honest efforts to lay him aside, you are a drone in the house of the Lord.

We must recognize that there is nothing in all the universe but Mind and its ideas. Mind is God, and its ideas are Godlike. If your ideas are not Godlike you may rest assured that you are not thinking at all, notwithstanding you may be doing that which the world calls thinking. If your ideas are not filling the world with health and harmony, you may know that you are dead in the upper story. If your ideas are not raising the dead and casting out demons, you may know that you are among the demons of ignorance and dead in iniquity. If your ideas are not resurrecting your body and filling it full of the elixir of life, you may put it down that you are not living, though you walk the streets and discuss the crops, the money market, and the weather.

There are dead people and there are live people. They walk side by side, and the man of sense cannot distinguish between them. But spiritual discernment sees one alive with new ideas, and the other rattling around the dead shells of ideas of a by-gone age.

Every day is the Lord's day. But the Lord's day has in it no consciousness of lack in any particular. If we are conscious of any failure to realize our highest concepts, we are not living in the Lord's day, but we are dawdling away our time.

Porter, in his book called "The Human Intellect," says: "To unveil to a man his inner self imparts more knowledge that is novel and strange than to teach him astronomy and mechanics."

A story has been recently published in an English Review, of a Member of Parliament who was going along in the ordinary parliamentary way, fulfilling the customary duties of his position, when one night at a late session he became weary of the tedious proceedings and went out and walked the streets. All at once it came to him that he was not fulfilling the highest in his nature.

It is a long story—the changes that were awakened by that night's walk. He tells the whole experience, the most interesting part to a metaphysician being this:

"It was then I was moved to prayer. I prayed that night that life might not be in vain; that in particular I might not live in vain. I prayed for strength and faith, that the monstrous blundering forces in life might not overwhelm me, might not beat me back to futurity and a meaningless acquiescence in existing things. I knew myself for the weakling I was. I knew that nevertheless it was set for me to make such order as I could out of these disorders, and my task cowed me, gave me, at the thought of it, a sense of yielding feebleness. 'Break me, O God,' I prayed at last; 'disgrace me, torment me, destroy me, as you will, but save me from self-complacency and little interests and little successes, and the life that passes like the shadow of a dream.'"

This man was converted. The Spirit of the Lord fell upon him as he walked, and he received the change of heart. This change is going on everywhere. A religious impulse comes, philosophers tell us, like a great wave going around the globe, moving people everywhere to religious thought. Religious thought is nothing more than true thought. It is that thought in man which causes him to recognize the Supreme, and, if he is wise, conform to its law.

A very vital point with man is, How shall I get the best results out of my awakening? What shall be the rule of my life? Shall I follow along the precedents of custom and church and ritual and creed, and all those things that have moved men religiously, or shall I come into a new way? Shall I hew out a new path in religion? Many of us think that the religion of our fathers is good enough for us, but it is not always fulfilling the desires of our hearts; it is not giving us complete freedom. The message of Jesus Christ was and is: "The Truth shall make you free." Have you been freed by the Truth as set forth by theology? You may have been freed along

this or that line, but your mind has not been set free from the little interests and the little successes of the life that passes away like a dream.

But that is not the life that you are seeking, because it does not satisfy. You want something permanent, something that you can get the results from here and now. This commercial mind that is depreciatively looked upon as very material by a certain foreign element, and which we are told is dominant among Americans, is a practical mind. It has not always taken the highest trend. It has commercialized itself; but this is a good sign that we are seeking definite, practical things. If we turn that practical mind to a little higher vein of thought, if we touch some of the gold in the ideal world, all at once a very practical application of the law will come to us, and instead of our religion being a theory, hypothetical, it will become practical. We would only ask for the facts of the Spirit, and having attained these facts, we would know by *proving* the Law—not a mere guess as to what the Law is. Then into our lives would come for every thought a definite result, for every aspiration a sure fulfillment.

That is what we proclaim is the Truth of this doctrine: that there is in us a very definite, powerful, and working spirit Principle, through which we may realize everything that is promised us in the Scriptures, and everything that was demonstrated by Jesus Christ. Did he not say, "Ye shall do these works, and greater"? Then there must be a working Principle in us.

What is that Principle? It has been known all down the ages. One sect has called it the *Christos* and another has called it the Christ; another the Messiah, another the Buddha, another the Higher Self, another the Super-conscious Self. It has just as many names as there are men in the world. You have what you call the "quickened conscience." You know when you do that which is not right in the sight of the Law. What is it that causes you to know that you have fallen short? It is the Higher

Self, it is the Christ, it is the Inner Man; and when you listen to that, and follow it, you are always better in every way—morally and physically. You may not observe the various steps leading up to your conversion, be it partial or complete; but there come a peace and satisfaction, a freedom, a joyousness—you do not know from what source, but you do know that there is something new and bright in your life, the result of listening to the Higher Self.

“Every great and commanding movement in the annals of the world is the triumph of some enthusiasm.”
—*Emerson*.

A Fit of Temper

A fit of temper is an attack of temporary insanity, during which you say and do things you would not dream of saying and doing when you are in your right mind; things you are ashamed of and sorry for when you *come to yourself* again.

In a fit of temper you are not yourself at all; you are literally *beside* yourself. Your consciousness has really gone outside you and got mixed up in the whirl of things over which you have no control; you are *out of your head*, and dizzy with whirling around outside yourself.

A fit of temper is the result of hypnotism, caused by mentally gazing long and intently and resentfully upon the thing you don't like.

You *work yourself* into a fit of temper by circling mentally around and around the unpleasant thing, just as savages work themselves up to the murder pitch by circling round and round in a war dance.

To avoid temper fits, give the mental war dance a wide berth. Turn your back on it and look up at the blue above us. To prevent getting beside yourself, get *above* yourself, where peace is.

Be still until you come to yourself.—*The Nautilus*.



BIBLE LESSONS

BY CHARLES FILLMORE



Lesson 9, November 26

NEHEMIAH'S PRAYER.—Neh. 1.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven,

5. And said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and loving-kindness with them that love him and keep his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned:

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9. But if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there.

10. Now these are thy servants and thy people, whom

thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

GOLDEN TEXT—“*The effectual fervent prayer of a righteous man availeth much.*”—Jas. 5: 16.

Nehemiah represents one who has been carried away from spiritual peace (Jerusalem) into the confusion (Babylon) of sense, and is desirous of again restoring the Holy City. Nehemiah has his representative in all those who have once realized the peace and joy of the spiritual life, but have been captured and led away by the power of mortal thought. A cause lies back of every occurrence, and the deportation to Babylon of the Jews was the result of laxity in keeping the Divine Law.

There is a law of life as exact as mathematics. If men fail to acquaint themselves with this law, they suffer the consequences of their ignorance by doing things that destroy peace and make bondage and hardship apparent. When a man comes to himself he receives gladly the messengers from the spiritual center and proceeds to bring about a re-establishment of former relations. Nehemiah took the initial step in this direction, which is to seek God, the one great and only resource for men in dire extremity.

Prayer and fasting are, metaphysically, affirming and denying. The Lord's Prayer is not a supplication, but a series of affirmations and denials. The mind has great power in the use of words, and with them marvelous things may be accomplished. A man can build up his wasted frame by affirming the life and power of the Spirit to be active in every part of his organism. This will set going the constructive Spirit, and the “walls” of flesh that are afflicted will be built up, and the “gates” that are “burned with fire” will be restored to their normal condition. The “gates” of the body are the mouth, nose, ears, eyes, and all openings. Through disobedience

of the law, and sensual indulgence, these are burned with fire and fever from generation unto generation.

The first step in restoration of the body is fasting and prayer. Some people think it a great thing to fast from food for days and weeks, and even months; and so it is, because one who fasts is exercising dominion, is an "overcomer." But it is a much greater thing to fast from error thoughts. One does not realize what a slave he is to evil thoughts until he tries to turn the current of his mind. The help of a higher power is necessary to do this successfully, and prayer calls to our aid the Supreme Helper, through whose Law we conquer all things.

Confession and admission of sin open the soul to God, and Nehemiah followed intuitively the steps that all men have found by experience to be the most effective concomitants of prayer. Having confessed and surrendered yourself to the Divine Good, do not hold yourself in error by continuing to think yourself a sinner. "Ye are now made clean through the word."

Verse eleven shows the earnest faith and simplicity of this spiritually minded man. He talked to God as if he were right present and would give attentive ear to every request. This confidence in the power of God is what stirs the ethers of Mind and sets into action elements in soul and body that speed the consummation of every request. Divine Mind works through man and requires, to do great things, that man have the faith of the Absolute. Nehemiah was but a cupbearer slave to the king in Babylon; but his prayer lifted him into such a courage and confidence in himself and God that he went to Jerusalem and inspired the poor, downtrodden remnant of Jews remaining there to rebuild the walls of that city.

Lesson 10, December 3

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.—Neh. 4:6-18.

6. So we built the wall; and all the wall was joined to-

gether unto half the height thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

GOLDEN TEXT—“*Watch ye, stand fast in the faith, quit you like men, be strong.*”—I Cor. 16: 13.

Thought is the builder of our body-walls. Loose, careless, disorderly thinking is responsible for the weakening that ends in decay and invasion from without. When we again set up right standards of thought, and the constructive workmen begin to build, much "rubbish" is found in the subconscious that delays them. If man had made no mistakes of thought, and had no results of his errors to correct, it would be an easy matter to construct the perfect body, without spot or blemish. But the law cannot be broken. The results of what we have done, in both good and evil, have formed our consciousness. The good predominates, and we should therefore be glad. The evil can be erased, as the errors in a mathematical problem are wiped out, and the correct figures substituted.

"To be forewarned is to be forearmed." When we are told where we shall meet opposition, and its character, we can prepare ourselves and not be overwhelmed. In healing and rebuilding the walls of the body-temple we all find these "adversaries," and they work in the darkness of the subconscious and seem to say, "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." The adversaries of the constructive mind appear under many guises and are so subtle in their attacks that it requires more than intellectual understanding and power to cope with them. The Prophet of the Lord, represented in this lesson by Nehemiah, is the teacher and inspirer that rises up within one and says, "Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives, and your houses." This is a battle between weak, undisciplined, uncivilized, savage, sensuous thoughts, and strong, orderly, civilized, refined, spiritual thoughts. The ignorant error thoughts are responsible for the disease and disintegration in the body, and we must set up a proper protection against them. They are whispering to us, "What's the use? You can't overcome these phys-

ical conditions." "You can't go forward in this work; you must return to us and be content with the old life." These and a thousand similar weakening and defeating thoughts are constantly passing through the minds of those who are striving to rebuild the temple under the Divine Law.

It is necessary to be on your guard against adversaries of every kind. Jesus said, "I say unto you, Watch!" "Eternal vigilance is the price of success." This does not mean that we shall get anxious and set up a nervous strain, in our overcoming, but that we shall see to it that the work of building up the Christ-body is not interfered with by the foolishness and ignorance of the carnal mind. It is found by truth workers that conscientious training of the thoughts along constructive lines leads to the establishment of a subconscious thought-protection, similar to that described in verse 16. Half the mind is on guard while the other half works, and no reflected error thought can get in. When this consciousness has been attained there is no further complaint about adverse vibrations, malicious animal magnetism, nor psychic impositions of any description. "And he that sounded the trumpet [word] was by me [I Am]."

Lesson 11, December 10

NEHEMIAH AND HIS ENEMIES.—Neh. 6: 1-12.

1. Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein (though even unto that time I had not set up the doors in the gates),

2. That Sanballat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief.

3. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4. And they sent unto me four times after this sort; and I answered them after the same manner.

5. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand,

6. Wherein was written, It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou art building the wall: and thou wouldest be their king, according to these words.

7. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9. For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, O God, strengthen thou my hands.

10. And I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11. And I said, Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in.

12. And I discerned, and, lo, God had not sent him; but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him.

GOLDEN TEXT—*"The Lord is the strength of my life; of whom shall I be afraid?"*—Psa. 27: 1.

Whoever takes a definite stand for the establishment and sustenance of certain true principles creates opposition. This was the case with Nehemiah; he was preparing to restore the worship of Jehovah in Jerusalem, and those who wanted no such standard of principles opposed and ridiculed his work.

Every one who takes a stand for Truth principles, and attempts to forge ahead of his fellows, is sure to set up opposition. Every reform, every effort to change the kingdoms of the earth into the kingdom of heaven, every upward movement of man, is opposed by many, and strong and bitter enemies arise, because few men are willing to give up the present possessions until they are

sure of others more valuable. Jesus warned his followers of this, and told them what they must suffer for his sake.

But it makes a great difference how one meets the opposition. Some think it necessary to go forth and battle with those who oppose and ridicule their reforms, while others quietly work away at their problems, giving no attention to foes. The latter course is always best, because strife stirs up strife. Change your enemies to friends by proving to them by your works that what you are doing is for their good as well as yours. Many men have been roundly cursed by foes, and even by friends, and afterwards honored with a monument of praise for the good they accomplished. When Boss Shepherd was rebuilding Washington he was the most hated, slandered, and berated man in the District of Columbia; but his enemies were forced to admit that he was wiser than they all, and they now point with pride to the work he did. The inventor of the first sewing machine, Elias Howe, was mobbed by the women of his own community. They claimed that he was inventing a machine that would take away their means of making a living.

The greatest opposition to spiritual progress is found among religious people. When men have adopted a set of religious beliefs, and they have been accepted by many, and a theological ecclesiastical body is being carried forward with the race thought, an almost impregnable wall is built around the people, and but few escape. When one does get free and asserts his right to set up the standard of the true God, he is anathematized by the church, by his family, and by his friends. Then comes the test of the true Christian. Do not be tempted to go forth to battle. Do not argue nor with heat discuss the subject. Show by your works that you have the truth that makes men better. Prove the law in yourself. If you have been given to contention, here is your opportunity to keep a sweet silence.

In the family relation this opposition to the spiritual

life is most pronounced and hardest to be reconciled. But here enemies can be made friends. The power of the Spirit is without limit. Pray for power to overcome by love all those who are opposing your spiritual freedom. God is love, and he will surely answer your prayer.

Lesson 12, December 17

EZRA TEACHES THE LAW.—Neh. 8: 1-12.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshiped Jehovah with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT—“*The law of the Lord is perfect, converting the soul.*”—Psa. 19: 7.

“And all the people gathered themselves together as one man.” It is one man talking to his own thoughts or people. We speak of “educating the masses,” but forget that this education depends upon the efforts of each individual. Educators and reformers have a way of talking about “elevating the masses,” as if they could be legislated into a higher civilization. The fact is that all reform begins and ends with the individual. There is but one man. Paul discerned that there is but one man, the Universal Man, Christ, and that we are all members of his body. Each human type of that One Man is spiritually his exact image, his especially begotten son. You are that man. Begin your reform for the “masses” by reforming yourself.

As there is a Divine Man so there is a Divine Law for the government of that Man in his manifestation. That law is the Scripture universal in the heavens of man's being. The Law of Moses is its statement as interpreted from the negative mind-view, and the Law of Jesus is its interpretation from the positive mind-view. But these interpretations are not the infallible word of God in their present form in the Bible. They are the *word* as perceived by the illuminated minds of many men in various stages of unfoldment. That omnipresent Word is the only infallible scripture of God. “It is nigh unto thee, even in thy mouth.” There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of mentality that touches the con-

sciousness, whether from the spirit or the flesh. This faculty is Ezra the scribe. This faculty may be exalted to a point where it will receive impressions from the spiritual side only; then it reads out of the law and interprets the spiritual meaning for all the people, or thoughts of the consciousness. "And Ezra opened the book in sight of all the people (for he was above all the people); and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God."

When we have read the law from this inner plane and see how far short we have come in fulfilling it, we are sorrowful. "All the people wept when they heard the words of the law." But we are not to grieve over our shortcomings, because grief is weakening. "This day [state of consciousness] is holy unto our Lord: neither be ye sorry; for the *joy* of the Lord is your strength."

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine Love gives utterance.—*J. Woolman.*

The Psalm of the Sick

ALICE THOMPSON

The doctor is my shepherd; he shall not want.

He maketh me to lie down in lean pastures: he leadeth me beside the fierce waters.

He oppresseth my soul: he leadeth me in the paths of sickness for his game's sake.

Yea, though I walk through the valley of the shadow of death, I will find no healing: for the doctor is with me; his rod and his chaff they distress me.

He prepareth a table before me in the presence of my vivisectors: he filleth my body with drugs; my bill runneth over.

Surely illness and graft shall follow me all the days of my life: and I will dwell in the House of the Sick forever.

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

Mother O' Mine

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine,
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine,
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!

If I were damned of body and soul,
Mother o' mine, O mother o' mine,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

—Rudyard Kipling.

HOSPITALITY VERSUS VICTUALS

When you go to your friends' houses you go for the hospitality, the friendship, the conversation you find there, and not for the beefsteak or pudding or cake you will be fed, don't you?

Why, then, can't you give your friends credit for as lofty motives? And yet apparently few women can.

At a home where I was visiting the other day a young man happened to drop in on an errand. He was at once invited to stay to lunch, and when he politely refused, heartily urged until he accepted. The meal happened to be rather frugal. It was simply bread and butter and tea and fruit. But it was served with the sauce of lively conversation and hospitality, and the young man was evidently sincere when he told the hostess what a really jolly time he had had.

After he had gone the lady of the house said to me: "Do you know why Mr. Ames enjoyed that so very much? Simply because he never gets anything like that at home. His mother never has 'company' for tea unless she has three kinds of cake and two kinds of preserves, and everything to match. She never would dream of informally inviting us to a simple meal, as I did this noon. And the boy is just starved for that sort of thing."

The other day I heard some of our neighbors trying to commiserate a young married woman whose big brother, with one or two of his college chums, sometimes descends on her quite unannounced.

"Oh, I don't mind," she said cheerfully. "You can always make things stretch over two or three more, somehow or other, and I always have something we can fill up on in case of need."

"But doesn't the extra work seem awfully hard to you when you are tired?" said one of her neighbors, a typical Martha.

"Why, if I'm tired, I always let them help get the meal, or maybe do up the dishes," said this sensible matron promptly.

At that Martha's home those boys, if they came unexpectedly, would have received punctilious serving and a cold welcome. At the other home they received informality and friendliness. And I don't think there is room for doubt which they would like the better.

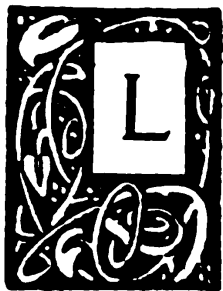
You do not like to feel that you are causing any one inconvenience, do you? Can't you realize, then, that other people do not like to feel that they are causing you inconvenience? Can't you realize that it is far greater hospitality to bring tea and toast and a thorough welcome to your guest than three kinds of cake and preserves, and a worn-out body and harassed spirit?

In short, if you want to have yours the home where people love to come, do as you would be done by, trying not to make a fuss over company; to make it a rule to give what you can give freely and easily, and not to insult

your friends by giving more.—*Ruth Cameron's "Evening Chit-Chats."*

TOMMY'S LESSONS

MRS. HATTIE McCORMICK



LITTLE Tommy had been reading his Scripture lesson, which was the story of the creation, recorded in the first chapter of Genesis. Looking up suddenly he asked: "Grandma, what is the difference between creating and making? Some places the book says God created; then it says he made things. Do the two words mean the same?"

Grandma took a moment for thought, then said: "Things are created on the plane of mind, in the realm of ideas. God is Spirit, eternal, invisible Mind; we cannot see Mind except as it brings some idea into manifestation. God-Mind is the Source and origin of all ideas. Everything we see or can think of is the manifestation of an idea, and the origin of that idea is God, the Divine Mind. God created, in that he originated the plan for making things; when the idea or plan was finished, the creating was done, though the making may not have begun. The plan was in Divine Mind as one supreme divine idea. A divine idea has life, like a seed, and under favorable conditions will make manifest all that is contained in it. The plan was God's own idea, the offspring of his own Divine Mind. It was Spirit or Mind like himself. God called his idea his Son, his thought-child, his Word; for the spirit of a word is the idea that it contains. So now, Tommy, you may turn to the first chapter of John's Gospel, and we will see what it says."

The child did so, and read: "In the beginning was the Word, and the Word was with God, and the Word was God."

"You will understand this better, Tommy, if you will call 'Word' by its spirit name, which is 'Idea,' and read, 'In the beginning was the *Idea*, and the *Idea* was with God, and the *Idea* was God,' because you see, my dear, there is *no word* that does not *veil* an idea. There are sounds, but unless the *sound* conveys an idea it is not a word, and does not belong to intelligent language. So every word has back of it an idea, and every idea has back of it a mind. So we see how 'The same was in the beginning with God.' The book does not say, All things were created by the Word, but all things were *made* by him (the Word, the Idea expressed). God, Divine Mind, alone creates. The Idea, the Word itself, was conceived and born of Divine Mind, and endued with power to make itself manifest."

The child seemed thoughtful, and Grandma continued:

"You see, my dear, it was the same as when your papa would build this house. He studied it all out in his own mind first: that was his ideal house; then he had the plans and specifications drawn, or written; that was his word-house, and the workmen built according to the word-house. Now, Tommy, do you understand that God created the heavens and the earth when the plans and specifications were complete?"

"Oh, yes, I see that now," said the child. "But how long did that take—the whole six days?"

"Why, my dearie," said Grandma, "the six days had not begun yet. Time is a measured portion of duration; the measuring began when the making did, for we read the first thing made was day and night."

"No," said Tommy, "not the first. The first was light; don't you know? God said Let there be light, the very first thing."

"Yes, I know, Tommy, there was first light; but that was not a made light. It was the light of life; it was what the Psalmist meant when he said, 'The entrance of thy Word giveth light.' It was what we under-

stand by intelligence, the flash of a good idea in the mind. You see, the evening and the morning were the first day."

"Oh my," said Tommy, "how hard he must have worked to make everything in six days!"

"I think we will turn to Mark 10:27 and see what we find there."

The child did so, and read, "With men it is impossible, but not with God: for with God all things are possible."

"This is the testimony that Jesus gave to the Omnipotence of God. But, my child, there are differences of opinion regarding the length of those days; they were periods of duration we know, and they began in the obscurity of an unmanifest idea and ended in the glory of a completed work, adding their testimony to the omnipotent power and wisdom of God."

"Well, there is one more question that puzzles me," said Tommy; "and that is, in the first few verses the book says 'God made'; then it begins to say 'the Lord God' made things. Are they the same person?"

"Why, Tommy, you cannot say of Spirit, Mind, and Idea that they are persons. They are One in Being; they form the Divine Trinity—Father, Son, and Holy Spirit. They work together; for you know we read, 'The Word was with God, and the Word was God, and without him was not anything made that was made.' So you see that as the Idea began to manifest its life and light and power and beauty, it began to be called the Lord God—not the creator, but the maker of all things. The Psalmist says, 'The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.' And again, 'Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.' The Lord Jesus said, 'I and my Father are one.' He said too, 'My Father is greater than I;' and he said, 'All power is given unto me,' not meaning that God had no power left, but that the Divine Power operated through

him. Now, Tommy, are your questions answered so that you understand?"

"Yes, I think so. You mean, Grandma, that creating is thinking it out, and making is working it out. Is that the way?"

"Yes, dear; it was all thought out by God the Father, and it was all wrought out by God the Son; and thus the heavens and the earth were finished, and all the host of them."

* * * *

"Grandma, I don't see how this is," said Tommy, bringing his Bible after his half hour's reading the second day. "Here the book says, 'God created the man after his own image and likeness;' and then after the heavens and the earth were finished, and God had rested, and all that, it says, 'There was not a man to till the ground.'"

"You forget, Tommy, that the creating may have been long ages before the making; but we must not forget that a good and wise God never finished the plan or idea for the earth and the world, until he had designed a visible Divine Ruler on earth. This he did when he created the human family, though the first man was not made until all of earth was finished and made ready for the home of mankind. Now, my child, we will look at the verses that puzzle you."

The boy read, "'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'"

"Now, Tommy, you let me ask the questions, and you answer:

"1st, Who created man?" Ans. "God."

"2d, Who formed or made man?" Ans. "The Lord God."

"3d, What pattern or plan did the Lord God use when he made man?" Ans. "Why, the Creator's plan, of course."

"Can you think why he used the Father's pattern or

idea?" Ans. "No; unless it was because he used God's patterns for everything."

"Well, that would be a good reason; but there is a better one. Tommy, who was to live and breathe in this special form?"

"Oh, I see now," said the child. "The Lord God himself; and so the form had to fit the Divine Idea."

"Yes, dear; the Divine Idea was the Lord God of the whole earth, and man the habitation of God through the Spirit. There were plenty of other forms and creatures on the earth, but there was only this one in the image and likeness of the Son of God; and man became a living soul."

From the progress of the whole of the species, as well as of society, it is essential that education shall awake the feeling of independence; it should invigorate and favor the disposition to deviate from the type in those cases where the rights of others are not affected, or where deviation is not simply the result of the desire to draw attention to oneself. The child should be given the chance to declare conscientiously his independence of a customary usage, of an ordinary feeling; for this is the foundation of the education of an individual, as well as the basis of a collective conscience, which is the only kind of conscience men now have. What does having an individual conscience mean? It means submitting voluntarily to an external law, attested and found good by my own conscience. It means unconditionally heeding the unwritten law, which I lay upon myself, and following this inner law even when I must stand alone against the whole world.—*Ellen Key, in "The Education of the Child."*

A man that hath friends must show himself friendly:
and there is a friend that sticketh closer than a brother.
—*Proverb.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, although they may be separated by thousands of miles; and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

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Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

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SOCIETY OF SILENT UNITY
Unity Building, 913 Tracy Ave.,
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November 20 to December 20, 1911

Held daily at 9 p. m.

*The Christ Mind in me transforms my flesh into
pure Spirit Substance.*

PROSPERITY THOUGHT

November 20 to December 20, 1911

Held daily at 12 m.

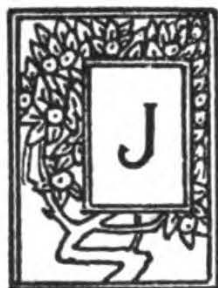
*Thy bounty, like a never-failing stream, supplieth
all the earth.*

This prosperity thought is taken up every day at high noon by the workers at Unity Headquarters. Five minutes before noon a bell is tapped, at which signal all work is suspended. Then the whole Unity force comes together in the auditorium to make this word vital with the prospering power of Spirit. The silence lasts for fifteen minutes. It is a service of deepest faith, in which visiting friends join. The united realization is the omnipresence of God's bounty.

Because the power of the Word is without limitation this statement understandingly entered into makes plain the way of the Lord of Supply. Our workers realize and prove this. The consciousness we enter is the kingdom of heaven, in which all necessary things are added unto us. Not only is this true of those who daily assemble in Unity Auditorium, but it also holds good with those who, though hidden in space, grasp with us in faith the substance of Bounty that is partial to neither place nor person.

IDEALS AND DEMONSTRATIONS

EDNA L. CARTER



ESUS said to his disciples, "The children of this world are in their generation wiser than the children of light." That seems a strange statement, but every day it is proved true. Perhaps the most striking illustration is found in the difference between men of the world and most of the spiritual-minded people, in their attitude toward their ideals and the way they go about attaining them. The man of the world gets an idea, and he bends all of his energies toward working it out. He wastes no time in taking into account lack of success, but keeps right on toward the goal, thinking nothing of seeming failures except as incidentals in the process of bringing forth. He discerns that an ideal is one thing and its demonstration another, and he accepts it as a matter of course. Edison is a good example of what a man of the world will do when he has a clear ideal and confidence in the possibility of its being worked out. Nobody hears that kind of a man complaining that he "doesn't demonstrate." He does demonstrate, no matter how many failures there may seem to be. He sees the possibility so clearly all the time that he does not know the word "failure."

The children of light may be just as wise if they will. When they are not, the reason is, usually, that they have not waited enough upon God in the inner sanctuary of their being to receive the vision of their spiritual estate. Without a clear vision of a possibility there will not be the faith and strength and persistence necessary to bring it out. "Where there is no vision, the people perish." When the eyes are blinded with materiality, the end is death. When the sight is quickened

to behold the things of the Spirit, God is seen in the flesh; it is transformed into the likeness of the Divine, and becomes undying, incorruptible. The demonstration will depend upon the vision of the ideal. If that is clear and well defined, the things of the world will seem trivial in comparison, and the mind will easily detach itself from them. It is the man in whose mind the vision is indistinct who hesitates between the world and his possibilities. He has the wavering mind which cannot "receive anything from the Lord." The man who does not demonstrate is the man of wavering mind, and the mind wavers because he has not seen the vision, and he has not the vision because he has not waited on God.

If you have the vision, those who have not may count you foolish. They do not see your goal, but only the "strait and narrow way" in which you walk, and to them it seems a rut. The broad way of the world looks so much more inviting; but your eyes see the glory of the spiritual man, and nothing can tempt you to neglect the work of bringing him into manifestation.

The vision of God will dissolve in the mind the belief in personality. There is continual repression of the soul of every one who is afraid of what this one will think and that one will say. The Christ man can never be manifest in any one who has a man-fearing spirit. Ideals may be high, but they will never become demonstrations while they are denied expression.

With the dissolving of the idea of personality there will go all the resistance and mental burdens that come from the belief that it is necessary to hold one's own against another. A good treatment is, "There is no presence nor power in personality; there is only God." All who will hold themselves in that thought shall "beat their swords into plowshares, and their spears into pruning-hooks." The mental force that has been spent in fighting shall all be turned to self-culture, plowing up the error states of consciousness, and pruning away the useless expressions of life. The thought-energy that has been

going out in a destructive way must be "beat," disciplined into obedience, and trained along new lines. It is good to believe in the prophet's vision of universal peace, but the prophecy cannot be fulfilled in the nations except as it is first fulfilled in individuals. All the ideals about universal peace are mere dreams to those who have not the vision of their own individual place and part in establishing it, and are unwilling to do the preparatory work in themselves.

Overcomers sometimes feel disappointed when, by experience, they find that ideals and demonstrations are not just the same. But when they recognize the orderly steps necessary in all mental action, then they go to work cheerfully and patiently, willing to work as well as dream.

So the first step in every demonstration is to have the vision; the second is to manifest it, just as the artist sees his picture first in his mind, and then puts it on the canvas. The vital thing in the demonstration is to keep the eye on the vision; to see more clearly and more distinctly all the time what it is that is being brought into expression. All growth depends upon the deepening, widening concept we have of the Christ in us. At first he may seem like a stranger who has promised to do great things for us; but if we keep our eye upon and follow him we shall see him transfigured and know him as our own perfect glorified self. Just what that all means shall open up to us day by day as we go on with him, and get the clearer vision. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

"Thou art Light; direct.

Thou art Wisdom; guide.

Thou art Power; protect.

Thou art Love; provide."

EXTRACTS

From Letters Written to Students and Patients by the
Society of Silent Unity

There are many kinds of vegetarians, and we do not pretend to lay down any strict law for any one. Experience, however, proves that the elimination of eggs, cheese, and milk, and animal products of every kind, from the diet, gives best results in the work of spiritualizing soul and body.

* * * *

We have no book that treats especially of the twelve centers of consciousness. These have to be worked out by oneself through interior concentration. If you continue to affirm the presence and the power of the one Divine Intelligence, and seek its guidance in every point that comes up, you will have no trouble in discerning the twelve disciples within you.

* * * *

All about you and in you is the Omnipresence, that holds for you more than you have ever dared to dream. The companionship of your own great soul satisfies you. The awakening and quickening in both you and your husband is a sure promise that you are coming into larger spheres of activity. The present environment will pass from you just as soon as you are able to prove your superiority to it. But you must not resent anything that is with you now. Look upon the situation as your opportunity to prove the divine stuff that is in you. When you do this the ideal for which you are struggling will stand clearly forth and your circumstances will be a part of it.

* * * *

You will hear the "still small voice" when you learn to get still. It cannot be heard in the tumult or in unquietness of mind or body. No one without can make you to hear it, or to realize the Presence of the quickening Spirit within. Our work is to point you to your own

indwelling Lord, to help you find him; but the quickening, the knowing, must come from within yourself. No one else can do this work for you. No one can force your good upon you. You must learn to "*be still.*" There is no other way.

* * * *

It makes all the difference in the world how we name a thing. If we name it to un-name it, our word carries with it dissolving power. The ideas that we hold in mind determine the effect of the thought. We often speak to the error thought, and say to it, as did Jesus, "Come out of him."

* * * *


We do not think it advisable for one who looks to the universal Source for supply to hold to any limited source. God is the unlimited One, and his bounty has many avenues through which it is poured forth to the faithful. You can of course hold to some particular avenue, and by persistent work make the demonstration in that way; but it is better to open up all the avenues.

* * * *

You are perhaps expecting some great and wonderful thing to happen; but you will find that true progress comes from doing faithfully and well the little, everyday things that come to you. Truly great things do not drop into people's lives. They are built up of little things faithfully done. On the other hand, "it is the little foxes that spoil the vines."

* * * *

There are three departments in the mind of man—the conscious, subconscious, and superconscious. The conscious knows itself as an intelligent, living being, and gathers its knowledge through the senses. It makes a failure of trying to live by itself, by judging according to the outer appearance of things. It *should* get its ideas from the superconscious or Christ Mind dwelling within, and give them to the subconscious. Then everything runs smoothly. The subconscious controls all the processes in the body, such as digestion, circulation, respira-



*The Christ Mind in me
transforms my flesh
into pure spirit sub-
stance.*

From UNITY for November, 1911, Kansas City, Mo.

tion, and the involuntary muscles in general. It is the habit mind, the dream mind, and is often referred to in the Bible as the "heart of man," and "Egypt." It is a sort of reservoir or storehouse for thoughts. Our memories lodge there. Whatever the conscious mind thinks strongly about, it impresses on the subconscious. The subconscious believes everything that the conscious tells it to be the Truth, and holds to it in building the body, until the conscious sees fit to change its views. If man would "write the Law of God on the tablet of his heart," which law he can get from the Christ Mind, sin and error would be done away with.

Will of God rules here to-day,
Back of all men do and say;
And this will of God is love—
Love all other loves above,
Love abounding, full and free,
All that is and is to be.

—MARY W. FRY.

This salvation or deliverance of Jehovah at the Red Sea shows that on the way to freedom there can be no situation met from which there is not deliverance; no barrier that shall not give place. This is a great fact of the science of Mind. There is nothing impassable, nothing impossible. "All things are possible to the one who believes." Has a place in your problem faced you which seems like a sea? Does the past seem pressing on behind? Does it seem as if only divine wisdom and power could bring deliverance? Then stand still and see the salvation of Jehovah. If there really is nothing that you can do, that means that there is nothing for you to do but stand still and wait for divine direction. Divine direction is sure to come. Obey, when it comes, without hesitation.
—*The Gleaner.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

"He that asketh, receiveth," is a law. In its fulfillment there are two steps—"asking" and "taking." These two steps must be considered in their relation to man's *consciousness*. God the All-Good is everywhere present in all his fullness, but that fullness comes to men only in the degree that they are receptive to it. By "asking" they open their consciousness to receive, and by "taking" they consciously lay hold of their Good.

The following are extracts from letters written to the Society of Silent Unity by correspondents who are doing their part in keeping this great Law of giving and receiving, and are having that law fulfilled unto them.

Health

Walla Walla, Wash.—I want to say that I am feeling splendidly, and you may discontinue treatments. Not only have I been cured of my lung trouble, but I have been able to help myself and family in many ways. My husband has been treating with different doctors for over a year with no results, and about six weeks ago asked me to treat him. He also learned a statement you had sent me, and we used it every evening, and he is improving rapidly.—*L. M.*

Topoka, Kans.—Some little time ago I wrote you, asking for treatment for inflammation of the bladder. I now write with great joy and thankfulness that I am healed and you may discontinue treatments. Two of our best physicians failed to give me relief, and now I am well—free. It seems so glorious.—*G. E.*

Owatonna, Minn.—Some time ago I wrote you to treat my mother for recovery of sight in one of her eyes, and a belief of Bright's disease. I saw her a little more than two weeks ago,

and I cannot remember when I ever saw her feeling so well or in such good spirits. Her head does not pain her nearly so hard as it used to, and she seems entirely free from any kind of kidney trouble.—*S. L.*

Vienna, Texas.—I cannot find words to express my gratitude to our Creator, whose instruments you are, for what you have done for my husband. The cancer is entirely gone. Not a trace of it is left.—*L. E. M.*

Caldwell, N. J.—On the 5th of August I wrote you, asking treatments for a brother who was apparently in the last stages of consumption. Last week I received a letter from his wife, written August 19th, which said that during the month of July he had failed very rapidly, but for the last month his improvement had been wonderful. A recent examination showed what the doctors call an arrested case, and they have every hope of his recovery. I do not know how to express my gratitude, not only for what you have done for him, but that I have seen the Truth manifested in this way.—*A. D.*

Berkeley, Cal.—I want to thank you from a full heart for the wonderful help given my little boy. When I first wrote, about four months ago, asking for help, his legs were so badly bowed I was ashamed to take him on the street, for every one laughed at him. He was a very beautiful child, and my heart was sore over the appearance of his legs. But now they are entirely straight, and he can walk a long distance without getting tired. One night, after receiving your last letter, he awoke with a high fever and sore throat, and seemed to be in pain. I took him in my arms and used the beautiful affirmation you sent, trying to see only the perfection of the Christ, and in a little while he went to sleep and did not stir until morning. In a day or two he was entirely well.—*C. V. D.*

Mt. Vernon, N. Y.—I wish to acknowledge the great help you have sent to my husband. You must have been very faithful in your treatments, for the cure is a marvel to the aurist, the best specialist in town, who knew what danger my husband was in. I used to read the wonderful things done by you, and now I can testify of them myself.—*L. M. S.*

Phoenix, Ariz.—I wrote you about thirty days ago, for treatment for a complication of apparent troubles which have completely disappeared. I feel very grateful for the Word that does clear the way for peace and harmony, and I praise the Lord for the light and truth that has set me free.—*F. O. L.*

Cle Elum, Wash.—I am blessed in so many ways that I hardly know where to begin to count my blessings. The thing that comes up and asks to be recognized is my almost miraculous

improvement in health. From my earliest childhood one side has been dwarfed. The shoulder hung forward, the muscles were limp, and a growth in the right side of my neck was a source of trouble to me at all times. Just think! for over thirty years I had not been free from pain in some part of my body; but to-day, thank God, as I write this I can say that I am a new man. Day before yesterday the lump on my neck pained me a great deal. I repeated several statements from *UNITY*, and I know you will rejoice with me when I tell you that this morning I was surprised to find the lump almost gone. It continues to grow smaller.—*J. S.*

Chicago, Ill.—I wrote to you asking treatments for my son, who was suffering with urinary trouble. He was healed entirely and is able to go to work. Also my husband, whom you treated last spring for insanity, has been working steadily for four months. His health continues to improve.—*A. B.*

Grand Forks, B. C.—You would not know my baby to be the same baby about whom I wrote in such desperation one month ago. She has gained nearly four pounds; is fat and rosy and laughing. She no longer lies white and weak and helpless on my knee, but climbs all over me, laughing and chattering baby talk. People say they would not have believed it except that they saw her a month ago.—*Mrs. A. C. B.*

Plymouth, N. H.—The improvement in my eyes continues, so that for two days I have not worn glasses at all. It is a perfectly wonderful change. Only a month ago it made me faint to go without them, and I could not use my eyes, even with glasses, more than a few minutes at a time. You have effected a cure of a condition that the most famous oculist in the country could not even diagnose. Such is the power of Spirit.—*E. A. T.*

McCook, Nebr.—Some time ago I wrote to you for treatments for kidney trouble. I am now strong and well, and you may discontinue the treatments.—*V. R.*

St. Louis, Mo.—It is with the deepest gratitude that I am writing to you. Immediately after I wrote asking for help, all pain left me. I was greatly stirred up, and felt that the very depths of my being was touched by the Spirit of Truth. I had no fear; all fear and doubt had been eliminated, and I felt that whatever came to the surface had to go. I still feel this whenever I relax and get very quiet. When I meditate on the affirmations you sent me in the letter, I feel a warm glow over my entire body. The lump is diminishing steadily. I will pay no attention to symptoms, and will take no notice of the undesirable conditions. I am very thankful for the little booklet,

"Freedom in Giving." It has not only enlightened me, but has strengthened my faith.—*C. S.*

Ft. Worth, Texas.—I want to say that I consider that the knowledge of the doctrine contained in these lessons and the practice of the same, is the only thing worth while. I was what was called an invalid when I began this study. I was also without means. Last year, when the doctor said my foot would have to be cut off, I wrote to Unity and they healed my foot sound and well. Not one thing was done for it except what the Society of Silent Unity did.—*C. D. E.*

Havana, Ill.—I sent a telegram to you to-day for treatments for M. S., who was very low with summer complaint and gastric fever. He has been sick for two weeks, and was so very low yesterday and all night last night, that they didn't believe he could live until noon. He had already begun to get cold. His parents had done all they thought could be done, then asked us to help, knowing we believe in the power of the Spirit. I drove eight miles to the station to telegraph you, and he began to get better right away. This afternoon he was resting fine, and looked brighter, and was so very hungry that they had to feed him with a spoon to keep him from choking. [A day later.] M. is quite a bit better this morning.—*E. B.*

Seattle, Wash.—Our dear sister is much better. Her stomach is responding finely to the treatments. She is hungry for her meals every time, and eats all she feels like eating, and her stomach is taking care of it—doing its work faithfully. She is not having "the bad nights" any more, but is sleeping most of the night through, sweetly and peacefully. Our financial world is beginning to look brighter too, and we feel that you are helping us to demonstrate the fulfillment of the "Divine Law of Plenty."—*I. L. A.*

Webster Groves, Mo.—You may discontinue treatments being given Mrs. K. When I telegraphed you she was very ill with typhoid fever, her temperature being 104. About the time you received my telegram her temperature dropped to normal, and in a few days she was out of bed. My son is entirely well of his trouble with his ear, and my husband says that he has not felt so well in years. There seems to be such a decided change for the better in every one of the family—and there are eight of us. My pen fails me when I try to find words to express the deep feeling of gratitude I have for the wonderful good we have received, and my heart goes out in thankfulness.—*C. M. B.*

Aurora, Oreg.—I asked you in my letter to treat baby for cold and teething. In the afternoon of the same day I noticed

that his throat was very bad. My husband suggested a doctor, but I knew the all-powerful Mind of Christ Jesus in him would dissolve and dissipate all adverse thought. I told my husband not to fear; but late that evening he looked at baby's throat, and for just a second his remark almost made me fear. But I explained to him the blessed Life flows to all that are receptive to your strong vibrations of Life, and then there arose in me such strength, and a voice said, "Greater than all truth centers am I in the midst of thee. Seek me now, and I will pour upon thee rich blessings." Baby's throat is perfectly clear, and he is manifesting now God's abundant life.—*Mrs. V. E. O'N.*

Union City, Ind.—Mrs. M. is so much better that I think you may discontinue treatments. You have surely done wonders for her. One doctor says a miracle was performed in her case. We feel so grateful for your help in restoring her.—*Mrs. J.*

Humboldt, Ill.—My little niece's rupture continues to heal, and her general health is fine. I thank you for what you are doing for her.—*I. C. B.*

Shawnee, Okla.—My mother was well almost as soon as I wrote to you. She says she got well quite suddenly. She is sixty-eight years young, keeps roomers, and does all her own work. Indeed my faith is firm. How could it be otherwise, when I have received so many evidences of the power and goodness of God?—*E. G.*

Pittsford, Mich.—A short time ago I telegraphed you for help for my little granddaughter, who was teething and had bowel trouble. She was very sick and had a very high fever. She began to improve just as soon as the telegram was sent, and has cut three teeth with no trouble whatever.—*A. M.*

Savannah, Ga.—I am glad to tell you that our patient has recovered beautifully. Even before my telegram reached you there was a decided change for the better. Great was their surprise to see such a marked turn upward within a few hours. I am filled with gratitude to God and Silent Unity for this loving demonstration.—*A. D.*

McCook, Nebr.—I am feeling so much better since writing to you for treatments. I was threatened with typhoid, and my stomach was in a dreadful condition, my mouth being so ulcerated that I could scarcely swallow. Before receiving your letter, even, the fever subsided and my mouth was nearly healed. I got up and walked down town, a distance of nearly a mile. I am feeling fine. I can't say enough for Unity, and I am trying to be more faithful every day.—*Mrs. R. B. B.*

Osage, Iowa.—Father has gained wonderfully in the last

week. He has been down stairs every day, and is improved in every way. We are so grateful for this splendid demonstration.—*H. W.*

Prosperity

Jamestown, Cal.—Ever since you began treating us for prosperity, a change has been taking place in our affairs. Instead of laboring hard, new channels seemed to open up, here and there, out of the "Hand" of plenty, to provide needed money at the right time. When I asked for treatment, we were in need of a horse, for Mr. C.'s work is draying and general freighting. The animal was supplied, and since then we have purchased two more, also a new wagon.—*Mrs. L. C. C.*

Frankfort, Mich.—I wrote you some time ago, for treatments relative to selling a farm. It was sold last week. And not only in that, but in many other ways I have been especially blessed.—*M. G.*

St. Paul, Minn.—Word has come from my husband, saying that although operations have ceased temporarily where he has been employed, there was another position ready for him to step into until his former work is ready to be resumed, at which time he is asked to return, the position being held open for him. It was not necessary for him to lose a day, everything came about so nicely.—*Mrs. L. G. S.*

La Fayette, Ind.—With a grateful heart I am writing you again. All my rooms are rented but one. I am very much better of the lameness in my knees, caused by a fall. Again I want to thank you for all your kindness and help you have given me.—*Mrs. A. M. K.*

Miami, Fla.—I hardly know how to thank you. I have secured a position that pays thirty dollars per week, and I know that if it had not been for Unity I could not have done this. I just received the *Weekly Unity* and *UNITY*, and they are both fine.—*F. A. B.*

Peru, Ind.—I am filled with thankfulness and praise for the wonderful way in which we have been blessed. My husband has a good position—one that was created for him—and we feel that it was in direct answer to your prayers. My rooms that I rent are full, with very pleasant people. My daughter's college year has been arranged. All this comes directly after our appeal to you for help. It is all so wonderful, I cannot think of anything else. How truly and perfectly our every need is supplied.—*J. K.*

Somerville, N. J.—I have two pupils already, and a party that has owed me for some time paid back part of it. Other

money came from another quarter; so you see the Law is working for me. I think the treatment you gave me is a beautiful one. I have felt it very strongly as I have said it over and over, and I find myself thinking of it continually. It gives me courage to press on. I thank you very much for all your help.—*E. L.*

Nashotah, Wis.—I am thankful for the help we have received. My husband now has employment, and all things look much brighter for us.—*Mrs. T. W. W.*

Brooklyn, N. Y.—I asked a few weeks ago for help for my son to find a position. Before you received my letter he got just the one he wanted. When I was writing to you, he said there was a strange feeling came over him and a load seemed to be taken from his shoulders. How wonderful God's ways are.—*Mrs. W. J. B.*

Vancouver, B. C., Can.—I am hardly able to express my gratitude to God and you for the very full and beautiful answer to our united affirmations for prosperity on my behalf. I was without work and any knowledge of work. On Sunday last, while I was dining with a friend, he said he wished he could help me. I remember saying (almost unconsciously), "I have no doubt whatsoever that plenty of help will come in time." And sure enough, it did. Not an hour afterwards, another friend gave me a card to take to a man on Monday who would give me a job. At 6:30 Monday morning a man called who wanted me to go out on a still better job. From this I was led to two more. Then I had an offer of a contract, which I accepted. You can quite understand how beautifully I have been helped, and I owe it all to your help and kindness. I received the Prosperity Bank, for which I thank you. I have even now realized the great blessing it is to me.—*T. D. H.*

Seattle, Wash.—The Prosperity Bank came a few days ago, and I feel the prosperity treatments already. The work you did for me last summer was wonderful. When I had our well sunk, everybody said it would not supply water enough to irrigate the tract which I had leveled. Listening to mortal mind, I myself could have felt fear; but I knew the Source of all supply, and would not fear. I affirmed abundance and there was no lack. I wrote to you, and it was surprising to see the increase of the water. My engineer said, "Your well is surely improving." From pumping fifteen minutes, then waiting an hour, we could pump forty-five minutes and wait only half an hour, pumping one hundred gallons per minute. I think that the best demonstration in a material way that I ever witnessed. However, nothing is material; all is Spirit.—*Mrs. J. H.*

QUESTIONS AND ANSWERS

I have been under the treatment of the Silent Unity Society at Kansas City for some time, with simply wonderful results—to me. I am able to take up my work again, and feel very happy about it and very grateful to the Creator. I am relying on him for all my help, and have tried to be a faithful servant in spreading the glad tidings. I tell you this that you may understand that I do not write of this matter lightly or critically. What I want to know is plainly this: Do the Unity members believe in the vibration (what we have always called “passion” vibrations) to stimulate the life force for healing? I have recently been told so, and I can’t adjust it to your literature that I have read. I am reading Mr. Fillmore’s book and have found nothing to indicate this. I am completely confused. Such a treatment—an artificial stimulation in that way—I have always thought simply self-abuse; I can think of no other name for it. And if we are told to encourage those vibrations, doesn’t it open wide an avenue that is better barred, to a very great extent at least, for indulgence? You see I speak very plainly. I have been very much disquieted by this, and I feel that I must know the truth of it before I lose what I have gained by endeavoring to purify my thoughts in every way, and to think no evil anywhere. To do this, I had about succeeded in killing out every desire, and felt better and purer for it; and now I don’t know what to think. They tell me I am totally unresponsive to this treatment, have no vibrations at all, which I believe is due to my steady thought of purity. It seems to me that if these are our life organs and the abode of our spiritual substance and love, we cannot possibly use them for indulgence. * * *

You have stated the situation plainly and we know just what you mean, and want to say to you positively and emphatically that this teaching and practice you have told us about never emanated from Unity, has never had any countenance at Unity, and is unequivocally repudiated by Unity.

We do believe that the great inflow of life is to be properly directed for the upbuilding of the body; but this work is totally removed from everything that stimulates passion or that in any way can be associated with

flesh sensation. In spiritual healing it is not necessary to receive the contact of hands. "The flesh profiteth nothing; it is the Spirit that quickeneth."

The mastery over the passions is not attained through suppression, but through elevation of the life force. "If I be lifted up, I will draw all men unto me." When the Spirit is made dominant, the flesh is cleansed and the sensations that have been associated with the flesh depart. The radiations of Spirit can never be mistaken for the sense impulses. They are totally unlike. You have used the right word to describe the practices mentioned. They are self-abuse in a soul sense, and therefore much more dangerous than the flesh practice. It is "spiritual wickedness in high places."

It was right for you to tell us about this; but we think that you should also tell us who it is that is so grossly misrepresenting the doctrines of Unity. You are not the first one who has hinted, and even told us, things of this nature, and we do certainly feel that as a matter of protection to the idea for which Unity stands, we should know who is doing this.

* * * *

Since God is Principle, and not a person, why apply the personal pronouns, he, him his, to that Principle? And why regard the Principle as male, as Father? To me, when I think of God as Principle, it takes away the possibility of Fatherhood. I love to think of God as the Principle of Love, Life, Power, Intelligence; as the All-Good. I love to think of God as Creator, Upholder, Sustainer; as Will, Wisdom, and Mind or Spirit. If God is Father it is also Mother; for the idea of Fatherhood embraces in it also the idea of Motherhood, as it is impossible for the one to exist without or independent of the other, just as it is impossible to think of parent without including in the thought the idea of child. This is doubtless very tame to you; but to me it is of spiritual vitality, as I can so much better shape my ideas when regarding God as Principle wholly aside from person. True, God is to me mine own person, as God is my life and my substance. I cannot think of God as acting. I can only think of God as Being, All-Being. I am the actor, and act because of this Being. Am I right? If not, please set me right, as I wish to fully understand, so as to

build on a firm foundation. If God is my life, then my life should never fail. Then if God is my substance, no part of my body should ever weaken or decay. What God is to me, God is to every one, not only of the human race, but of all created things.—Mrs. A. S.

The foregoing question is an excellent Statement of Being, and the writer answers her own question, except possibly why we apply the personal pronoun to God. The only reason we know is the poverty of the English language. It has no word that includes both genders, although many people have tried to invent one to meet this need. The Hebrew word translated Jehovah, and Lord God, should be adopted, because in the original it includes *I Am, He, and Eva*; that is, male and female in one I Am.

* * * *

I do not understand how metaphysicians can deny the existence of sin, sickness, pain, poverty, and death, when they are so real. Why do you insist upon such denials? * * *

Those who have gotten into the working realm of mind, and are conscious of the idea as it takes form and establishes itself, are justified in their absolute denial of every undesirable condition, whether in themselves or others. They know that poverty, evil, sin, etc., are not based in the Real, but are the results of an unwise arrangement of ideas by men. They also know that a condition which in its incipency may have been sporadic is taken up by the race, and through mental reflection made contagious, and finally accepted as a principle inhering in the very nature of things.

When this point of perception is reached a rule of right thought becomes necessary, and it rests with each individual what it shall be.

You must either be for or against every condition in which your consciousness is cast; it is not possible to be neutral. Whatever you mentally accept as a fact you become one with and help to perpetuate; and by your continuous seeing and talking about it you are adding to its vitality as a race burden. On the other hand, if you mentally deny erroneous conditions every time they come

into your mind, and make it a business to isolate yourself from them in every way, you are lessening their vitality and throwing yourself out of their mental currents and consequent symbols.

This is the procedure taught by metaphysicians. It has also been demonstrated for ages by Hindoo adepts, who have by certain methods of concentration so isolated themselves from the race beliefs that they exist in a measure independent of the human family. They are living examples of the truth that man is not subject to death, sin, nor evil. They live in the world, yet apart from it, and they have no compassion, no sympathy for suffering humanity, so far as the emotional, the love element, is concerned.

Their remedy, like that of some metaphysicians, is purely mechanical. There is no tenderness, no compassion, but the cold gleam of Intellect's steel as it cuts off the head of Error. We do not learn that either of these schools has ever, with the compassionate Jesus, wept over the distresses of ignorant humanity, and from the depths of their great heart of love cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Yet they demonstrate that *mind rules*, and that even Love can be crushed out by Will.

As the *executive* power that must strangle the misconceptions of humanity we accept their methods. Every one must use these methods in separating the truth from the error, and in no other way can it be done.

However, love must not be driven away and cold science put in her place. Though he who has silenced her voice in his soul may live on the snow-capped peaks of spiritual perception and edify himself with the thought that he has solved the problem of existence, he will one day awake to the realization that he has separated himself from the fountain from which springs eternal life and

satisfaction—pure Love. We do not believe that it is necessary to become an iceberg in order to demonstrate over the results of wrong thinking. Yet it must be admitted that this is delicate ground for one whose education has been in the world of effects, where sin, sickness, poverty, and death are accepted as verities. The temptation to provide a temporary remedy is so strong that many fall back into the old way and fail to reach the plane where these race delusions are seen in their true character. That they are delusions we well know; but to those in muddy mental currents they seem very real.

The wise metaphysician uses his spiritual reason in dealing with these questions. He always stands on the defensive so far as allowing such poisonous thought currents for one moment to enter his mind; yet he does not dam all his sympathies and isolate himself from humanity.

We should recognize our unity with the spirit in every man, but not with his delusions. A call for help by a tramp should not be refused, but the thought should not be on relieving a temporary hunger, but helping the spirit within the man. When we have discovered that we are spiritual and that into our hands the Father has given his kingdom, we must take the stand that whoever comes to us is seeking spiritual food, though he may in his ignorance ask for material. When we consciously do this, the way will always open to do such a one a permanent good. To sympathize with a tramp on his plane, and pity his poverty, is to bind him in his chains and make yourself a magnet for such ideas—as many a kind but injudicious housewife has discovered in the army of tramps that impose upon her good nature.

Whoever earnestly seeks to be led of the Spirit will be shown just what *he* should do in every case. To set up a standard of conduct for every one, to be followed under all circumstances, would be opposed to that individual liberty through which each one comes forth into the full stature of the God-Man. "When he, the Spirit of truth, is come, he will guide you into all truth."

NOTES FROM THE FIELD

JENNIE H. CROFT

The New Thought Alliance of Detroit, Mich., has been enjoying a visit from Dr. Julia Seton Sears, who brought them her inspiring message of health, wealth, and love. This center is under the leadership of Henry Victor Morgan, and a welcome is extended to all who may come to the rooms, 318 Woodward Avenue.

The Home of Truth at 502 S. Rose St., Kalamazoo, Mich., has reopened for the season. Mrs. A. C. Dillingham and Miss Amy L. Moffett, who organized this truth center, are still in charge and are planning for a good winter's work. Regular weekly meetings are held each Wednesday at three o'clock; reading room open Thursdays from three to four p. m. Classes will be formed for the study of Truth. Several new members attended the first meeting, October 11th, and the prospects are good for a larger attendance than last year.

Mrs. H. H. Whiteside, who has been doing a splendid work in Denver, Colo., has returned to the Pacific coast and is again in Tacoma, Wash., where she received a hearty welcome from her former friends and students. Mrs. Whiteside will organize for study and for healing. Call on her at the Waddell Apartments.

At the Unity Center which has been organized in Grand Rapids, Mich., meetings are held every Wednesday at two p. m., instead of every two weeks as previously announced, at Mrs. Louwerse's, 32 North Ave. Mrs. Brink is leader. All women interested are cordially invited to attend these meetings, or apply to the secretary, Mrs. Sarah E. Payne, 289 Central Ave., for further information.

A Home of Truth has been established in Sierra Madre, Cal., at 493 Auburn Ave. The work is in charge of Harriet C and Alida S. Hamor. Beginning quietly last March, the demand is for greater efforts, and regular meetings are announced on Sunday at 3:30; Bible lessons Wednesdays at 3 p. m., and Healing meeting at 8 p. m. every Friday.

The Church of the Higher Life, Metaphysical Hall, Boston,

has announced "A Day with God," Wednesday, November 22d, from nine a. m. to nine p. m. Friends everywhere are invited to observe the time. Rev. Lucy C. McGee is pastor of this church.

Another new Truth Center has been formed at Hastings-on-Hudson, N. Y. Answering a call from neighbors and friends, Miss Edith J. Griswold opened her home, River View Manor, Sunday, October 1st, to the initial class, which has since grown surprisingly fast. The class is taking Mr. Fillmore's "Twelve Lessons in Christian Healing" as text-book, and purpose to make a thorough study of it. These centers and study classes are springing up all over the country, and incalculable good being done.

Judge and Mrs. H. H. Benson, who have been conducting a most successful work in Oklahoma City, have removed to Los Angeles, Cal., where they are to open a Center of Practical Christianity at 1327 West 11th St., Rosemont Apts.

Mrs. C. F. Elliott, 401 Fremont Ave., El Paso, Texas, has dedicated her home and her life to the teachings of Unity, and has organized a Unity Society of Practical Christianity, which holds meetings every Tuesday and Friday evening. Much enthusiasm is reported, and all who attend speak of the good received from Mr. Fillmore's book, "Christian Healing," and other Unity publications.

The Divine Science College of Seattle, Wash., an incorporated body, with Rev. Agnes J. Galer, pastor, announces regular classes, meetings, Sunday school, and all the activities of a successful Center of Truth. Reading room and circulating library at 517 Crary Bldg., where full information may be had as to time and dates of these various services. Metaphysical literature is on sale here, and Unity publications may be found. Mrs. Galer is an earnest, consecrated worker, a successful teacher and healer, and a warm-hearted woman who will minister to every need of those who come to her.

Mrs. Van Marter has returned to New York city from her vacation in England, and may be found at the Unity Center of Practical Christianity, at 305 Madison Ave.

We are informed by a private letter from Mrs. C. W. Allen that she is now located in Houston, Texas, and is taking steps toward the opening of a Center of Practical Christianity in that city. Mrs. Allen may be found at 309 Moore-Burnett Bldg., and we urge our subscribers to UNITY to call upon her

and render any assistance they may give in the establishment of this center.

All persons in Bridgeport, Conn., who are interested in the study of Truth are requested to call upon Mrs. M. E. O. Stegner, 325 State St., or to communicate with her relative to the formation of a Truth Center.

The Unity Society of Chicago, the organization of which we mentioned last month, reports that they have secured Room 204 LeMoyné Bldg. for reading and rest room, and for a library, where metaphysical literature may be found.

The Truth Center in Berkeley, Cal., has grown so fast that the larger quarters recently obtained will soon prove too small. Mrs. Ida Mansfield Wilson is rallying many under her banner of truth. The Sunday school, which Miss Elliott of Oakland started some time ago, has been kept up, and meets every Sunday morning at ten o'clock.

"The First New Thought Club" is the name of the recently organized center in Buffalo, N. Y., at Horton's Studio Bldg., 399 Franklin St. Meetings of the club will be held every Monday evening.

The Study Class of Victor, Colo., under the leadership of Mrs. J. F. Zell, is taking up "Twelve Lessons in Christian Healing," by Mr. Fillmore, as their text-book. Many centers and classes are using this excellent book in their study, and report much benefit derived thereby.

Dr. Julia Seton Sears, who was to visit Kansas City, has changed her plans, and will not come at this time.

Seattle, Wash., reports a new organization called "Unity, a Household of Usefulness." The place of meeting is 1619 Bellevue Ave. The motto is "Itsol," the initials of "In the Spirit of Love." The announcement is that individual training and special classes will be arranged upon request. Prof. Homes Tupper, Dr. Higgins, and Mrs. R. P. Morrison are in charge.

After a successful work in Shoshone, Idaho, Mrs. Helen R. Harmon and Mary Brewerton de Witt will continue their ministry of healing, teaching, and correspondence lessons in Chicago, Ill., at 1830 North Park Ave.

Benjamin Fay Mills, the well-known New Thought evan-

gelist, has been at Unity Headquarters for two weeks, beginning October 16th, giving lectures, courses of lessons, and special talks. Every day brought large audiences, the evening lectures filling the Auditorium to capacity. Mr. Mills is an orator, and his messages are inspiring, while he implants spiritual aspirations within the hearts of his hearers. We know that many people were awakened to a knowledge of the true Self within them and were started on the path which leads to harmony and satisfaction on every plane. Mr. Mills went from Kansas City to St. Louis for a similar engagement.

Christian D. Larson has removed from Chicago to Los Angeles, Cal., where he expects to live while continuing his work as writer and teacher of New Thought.

Let all UNITY subscribers in Springfield, Mass., call upon Mrs. Mary Margeson, 389 Main St., Room 272, and lend a hand in making the new Unity Center, which she has started, a great success. Unity literature may be found here.

My Creed

HARRIET A. DREW

I believe in myself.

I believe in my neighbor.

I believe in the innate goodness of every one.

I believe the one universal law is Love.

I believe that my health, prosperity, and happiness depend upon my use of this universal law.

Therefore I agree to abstain from all criticism and look only for the good.

I will meditate upon this, my creed, at least five minutes daily.

Give your message to-day. Some one, somewhere in the world, is waiting for it. Never mind though you feel it is not a final word—there is no final word where truth is concerned. Give your best to-day and you will be in the way to give your best to-morrow, and you can be sure to-morrow's best will be an advance over to-day's.

—MARY W. FRY.



UNITY

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All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we will receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of December, you should send us the notice of change by December 5th in order that you may not miss your December UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of December, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.:* Home of Truth, cor. Grand St. and Alameda Ave.
- Allegheny, Pa.:* W. L. Peters, 12 Federal St., suite 22.
- Boston:* The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.:* The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.:* College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.:* New Thought Alliance, 318 Woodward Ave.
- Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval St.
- London, Eng.:* Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles:* Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.:* Kaufman-Straus Co., 5th Ave.
- New York City:* Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
- Oakland, Cal.:* Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.:* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.
- Portland, Oreg.:* Jones's Book Store, 284 Oak St.
- Sacramento, Cal.:* Home of Truth, 1235 I St.
- San Diego, Cal.:* House of Blessing, 2109 Second St.
- San Francisco, Cal.:* Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose:* Home of Truth, 144 North 5th St.
- St. Louis:* H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.:* W. L. Beekman, 55 East 5th St.
- Washington, D. C.:* Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

A Holiday Suggestion

As the joyous Christmas time draws near, loving hearts are planning remembrances and presents for friends.

Nearly all will admit that it is not the cost of a gift, but the love and good will that prompt it, which makes it precious to the recipient.

Ofttimes the mistake is made of giving a costly, useless thing. A present should be appropriate. It may also carry a positive intangible something into a life, changing it from sadness to joy, from sickness to health, from poverty to prosperity. This intangible something may be a new ideal, a new thought of life, of God, or of oneself. This change is often wrought through the presentation of a book or booklet on Truth.

We know that many UNITY readers are rejoicing to-day in a larger and happier life which has come to them as the result of UNITY literature, presented at Christmas time by a well-wishing and wise friend. Many who read this can testify to this fact, and are no doubt giving thanks now for the happy Christmas that opened a new life of possibilities to them.

Among the many books, booklets, and magazines sent out from Unity Center there is always something that will help

every need and condition. A subscription to *UNITY* makes a valuable present, because it brings a hundred pages of good thoughts twelve times a year, reminding the recipient each month of the good wishes of the sender.

The Silent Seventy is still enrolling members. Any person who feels that he is in a position to do good to his fellow men by the distribution of Unity literature may become a member by simply mailing a request to the Secretary of the Silent Seventy, 913 Tracy Ave., Kansas City, Mo. Free literature and instructions will be sent. A Silent Seventy worker should be in every community.

The *Weekly Unity* has established a Vegetarian Department. It is hoped that this will lead to a Vegetarian magazine for our people. If the interest warrants it, we shall publish such a magazine at some time in the future. Address any vegetarian recipes or ideas to The Vegetarian Department, Unity, 917 Tracy Ave., Kansas City, Mo.

The Pure Food Co. is still ready to receive the names of companies which manufacture vegetarian foods. We want to let our people know where they can get vegetarian foods without paying transportation. Address Unity Pure Food Co., 917 Tracy Ave., Kansas City, Mo.

Announcement

A course of Twelve Lessons in Christian Healing will be given by Mr. and Mrs. Charles Fillmore, beginning Sunday evening, November 12, 1911, at the Unity Building, 913 Tracy Ave., Kansas City, Mo.

The lessons will be on Sunday, Wednesday, and Friday evenings, and will continue through four weeks.

You are invited to attend.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

Grinnell, Iowa.—In the study of Lesson One I have learned more about God, also man, than I ever knew before. Into eternal Life, which is one of my legacies, I have already entered, and feel it coursing through every vein of my body. I am growing younger and younger every day. Tell the Silent Unity workers that I have so much faith in divine healing through them, and so much unity of spirit with them, that I have had remarkable demonstrations from the very beginning. I know that there is no limit to God's healing power.—J. McM.

Santa Clara, Cal.—I have had three lessons, and I am finding each lesson more and more helpful. I am deriving great benefit from this course. A systematic course of study is so much better than promiscuous reading, and I can fervently thank God for the teaching.—H. H. H.

Kansas City, Mo.—This lesson has contained much help for me and mine. The whole universe seems so different to me since studying and applying this lesson of Truth. I am so thankful for your help.—G. P.

Seattle, Wash.—I am returning Lesson Six. It has been a wonderful lesson to me and has revealed many new ideas and truths.—Mrs. J. G. A.

Worcester, Mass.—The studying of this lesson has been a great pleasure to me. I never realized before what power thought has, and how important it is that we should direct our thoughts aright.—A. M.

Ithaca, N. Y.—I am enjoying the lessons very much, and think they repay careful study. I only wish I had more time to devote to them.—E. S.

Newark, N. J.—These studies mean much to me. They open up a glorious path to God, and it is so sweet to get away from the old views. Only one who has had a distorted, dark view of God can realize all that you have so clearly revealed.—C. E. S.

St. Paul, Minn.—I cannot express to you the help and comfort the lessons have been to me.—J. M. F.

San Francisco, Cal.—Each lesson is a new blessing and light.—M. L.

The Master Mind Co., Mrs. Millitz's new magazine company, have requested us to say that sample copies are ten cents each. Send to the Company, 802 S. Union Ave., Los Angeles, Cal.

Oshawa, Ontario, Can.—The March number of **UNITY** is very beautiful, and has been such a help and comfort.—E. B. K.

Holiday Books for Truth Seekers

*Books, Periodicals, and Souvenir Mottoes offered by the
Unity Tract Society, Unity Bldg., 913 Tracy
Avenue, Kansas City, Missouri.*

Read the following list and send in your orders early.

Address all orders for the following books and subscriptions to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

(Orders for books and subscriptions will be booked now and sent at Christmas time, if desired.)

"Twelve Lessons in Christian Healing," by Charles Fillmore, is a book for those who really desire to apply the Christ Law of Healing in a practical way to their own ills and shortcomings.

The author had been a careful student of metaphysics for more than twenty years when he wrote the book, and each statement he makes is based upon personal healing experiences and personal spiritual development.

There are twelve lessons in the book, which come under the following subjects:

1. The True Character of Being.
2. Supreme Being's Perfect Idea.
3. Manifestation.
4. The Formative Power of Thought.
5. How to Control Thought.
6. The Word.
7. Spirituality, or Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

In addition to these twelve regular lessons there are Auxiliary Lessons and essays on vital subjects, treatments for special cases, and one chapter on "How Healing Is Done," giving sample treatments. There is also a set of Affirmations for spiritual development accompanying each regular lesson.

The revised edition sells for 75 cents per copy, containing 273 pages, in neat green paper cover, and \$1.50 per copy in substantial cloth binding.

"The Only Good, and Other Talks," is a booklet of 48 pages in paper cover, containing several of Mr. Fillmore's essays on

various phases of New Thought principles. Price 25 cents per copy.

"Seek Wisdom," another helpful booklet by Mr. Fillmore, showing how the mind builds its own body in harmony or discord, according to the ideals held in thought, wherein spiritual wisdom is the foundation of a perfect life. Twenty-eight pages, price 15 cents.

"Directions for Beginners," a little booklet by Mr. Fillmore, giving in condensed form the Statement of Being. It also gives a guide for Six Days' Treatment. Nineteen pages, price 10 cents.

"Church of Christ." In this Mr. Fillmore sets forth a clear statement of the true church established by Jesus Christ. Eighteen pages, price 10 cents.

"Lessons in Truth," by H. Emilie Cady. A complete course of instruction in the fundamentals of Christian Healing. The best course for beginners in the study of the Truth of Being, and very acceptable to those who, educated in other forms of religious thought, are seeking for more light.

Contents:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty—Which?

Cloth binding stamped in gold, gold top, price \$1. In neat paper cover, 50 cents.

Four inspiring booklets by H. Emilie Cady, each bound in neat paper cover.

"Oneness with God," and *"Neither Do I Condemn Thee."* Two articles in one booklet. "Neither Do I Condemn Thee" excels in spiritual insight and delicate portrayal of pure justice. Thirty-two pages, price 15 cents.

"Finding the Christ in Ourselves." One of the best liked of Miss Cady's popular booklets. As its title suggests, it gets

right down to the finding of the true spiritual self, and shows how every one may know and realize the uplifting power of the Divinity within. Excellent for putting into the hands of beginners. Thirty-six pages, price 15 cents.

"Trusting and Resting," and *"In His Name."* Two helpful articles in one booklet. A quieting sensation of peace comes over one as he reads of this beautiful trust, and of the power of *"In His Name."* Nineteen pages, price 10 cents.

"God's Hand," and *"Loose Him and Let Him Go."* We all need the teaching of *"Loose Him and Let Him Go,"* for how much useless anxiety do we undergo for those we love! The booklet shows God to be our abundant supply; that there is but one hand—God's hand, and it is sure. Twenty-one pages, price 10 cents.

"Life Demonstrated," a new book by Edna L. Carter. The author states in the beginning of the book—"We do not have to be satisfied with merely making the abstract statement that life is omnipresent and eternal, but we have the privilege of demonstrating this proposition, and proving our victory over death in the name of Jesus Christ." She shows how, if we follow the teachings of Christ, we must demonstrate eternal life here and now. The subject-matter is of a character that produces an exhilarating effect upon the reader. The style is simple and forceful. Eighty-five pages, paper cover, 50 cents; cloth binding, \$1.

"Little Sermons," by Edna L. Carter. New edition, revised and enlarged. In this booklet truths especially helpful to over-comers are told in a simple, direct way. Attractive artistic cover. Price 25 cents.

Here is what the April issue of *Power*, of Denver, says:

"A beautiful little book tastefully gotten up and printed; but even more beautiful are the inspiring contents, consisting of little sermons on many texts. Miss Carter writes clearly and forcefully, and the spiritual quality of consciousness is high. There is more real merit in this little book than in many volumes which sell for a dollar."

"The Unity Vegetarian Cook Book" saves butcher bills and doctor bills. In nearly four hundred recipes and hints it tells you what to cook and how to cook in order to prepare a good, wholesome, appetizing vegetarian meal. Among other things it shows you how to make rich, fragrant soups, all kinds of palatable vegetable dishes, wholesome meat substitutes, fine sandwiches, delicious pies, cakes, puddings, sauces, drinks, candies, etc. Every page has a large motto across its center.

Printed in plain readable type in two colors, on pages 13½ by 10 inches in size. Price \$1.

"You," by Ashley Miller. Published by Roger Brothers, New York city. Paper, price 15 cents. A keen, forceful presentation of the foolishness of yielding to stagnation in the thought realm, which prevents the investigation and acceptance of modern ways of dealing with conditions, mental or otherwise. We are told that we cannot blame God for illness or poverty; the key to happiness is in our hands now. *"It is up to You!"*

"As a Man Thinketh," by James Allen. The author states that the object of the book is to stimulate men and women to the discovery and perception of the truth that "They themselves are making themselves" by virtue of the thoughts which they choose and encourage. Pocket edition, artistic paper cover, price 15 cents.

"Love: The Supreme Gift," by Prof. Henry Drummond. This famous analysis of love, based upon the 13th chapter of Corinthians, has a world-wide reputation. It is so well known that it needs no introduction. We have prepared a new gift edition which we feel sure will meet with the approval of all lovers of artistic books. Decorative gift edition printed in two colors, price 50 cents.

"Truth Mottoes" impress upon the mind the principles of Truth by keeping the statements before you.

No. 1—*"Ye shall find me when ye seek me with your whole heart."*

No. 2—*"There is but One Presence and One Power in the universe—the Good Omnipotent."*

No. 3—*"Infinite Love fills my mind and thrills my body with healing life."*

No. 4—*"I am not bound in personal consciousness. I am free with the freedom of Spirit."*

No. 5—*"God hath not given us the spirit of fear; but of power and love, and of a sound mind. I now put away all worry and anxiety, and rest in peace and love."*

No. 6—*"The joy of the Lord is your strength."*

No. 7—*"The healing, purifying, vitalizing power of the Holy Spirit is now upon me, in the name of Jesus Christ."*

No. 8—*"Love of God so pure and changeless;*

Life of Christ so rich and free;

Grace of God so strong and boundless;

Magnify them all in me."

These will be furnished in any of the following colors, cards 10x14: white card printed in black and red; Scotch gray card printed in black and red; ivy green card printed in silver and gold; steel blue card printed in silver and gold. Price 25 cents each.

"How to Attain Your Good," by Emma Curtis Hopkins. Twenty-eight pages, price 10 cents. The keynote of this booklet is, "There is good for me, and I ought to have it." Then the author shows just how to attain desired results through a correct process of thought.

"My Litany," by Mary W. Fry. This dainty miniature booklet contains truth statements in a form suitable for responsive service or individual meditation. The tersely worded paragraphs of thoughts and helps will appeal to all earnest students of Truth. The following is an extract: "From doubt and fear, double-mindedness and indecision; from despondency, discouragement, and all sinking of heart, Dear Lord, deliver me." Printed on pages 2¼ by 3½ inches in size, in seven-point type on deckled-edged paper. Price in imitation Florentine tooled leather, 15 cents, or two for 25 cents.

BOOKS FOR CHILDREN

"Treasure-Box," by Imelda Octavia Shanklin. A new illustrated book printed in two colors.

The delightful story will be a source of benefit and pleasure to all who read it. Miss Shanklin is a clear, forceful writer, and she has the knack of knowing how to please the little folks. Illustrated. Price 50 cents.

"Love's Roses," by Lucy C. Kellerhouse. A charming story of "Once-upon-a-time" land, where thoughts become visible as flowers or nettles, according as they are kind and loving, or selfish and unkind. A story which teaches a lesson in control of thought, and is especially good for children in the habit-forming period of their lives. Onyx vellum cover, printed in sepia. Price 25 cents.

"Wee Wisdom's Way," by Myrtle Fillmore. This charming story continues to be a favorite among children. It is a true story of the effects of Truth teachings. It tells, in Mrs. Fillmore's charming style, of several cases of healing actually done through the power of God. It is really a set of lessons told in such interesting story form that the reader almost unconsciously learns the deep truths of being. It is illustrated with por-

traits of some of the principal characters, and is printed on heavy antique-finish paper, with broad margins.

The story has steadily grown in the esteem of its many readers, and is as fresh and bright for its loving ministry as ever. Artistically bound. Price postpaid, \$1. In neat cover of India tint enamel paper, title in brown ink. Price 25 cents.

Wee Wisdom, a monthly magazine for children. It visits the little folks every month and brings with it many bright, interesting stories of the constructive type. This little story paper is teaching the children in story form what would have saved you, dear reader, many trials had you learned it when a child. Little children understand the working of the Law when it is rightly taught to them. Many little readers of *Wee Wisdom* keep themselves well and happy through the application of the Law, as their letters testify. This little paper makes a good Christmas present. The subscription price is 50 cents a year. Special price, three yearly subscriptions for \$1. Add 12 cents a year for all foreign, Canadian, and Kansas City (Missouri) subscriptions.

Yes, we are still offering three yearly subscriptions to *UNITY* for \$2. This is to co-operate with our friends who desire to interest and help their friends by sending them *UNITY*. A *UNITY* subscription makes a good Christmas present, because it brings a knowledge of the real things of life with it twelve times a year, thus proving to be a constant reminder of the sender's good wishes.

Weekly Unity is rapidly growing in favor. Everybody who reads it seems to have a good word for it. Just think of getting extracts from Mr. Fillmore's Sunday morning sermon delivered at your home every week! That is exactly what *Weekly Unity* brings you, besides a report of the Wednesday Mid-week Meeting and many interesting and helpful articles. In fact, the *Weekly Unity* has been doubled in size twice during the past year, and will very likely grow larger during the coming year. Subscription price \$1 a year.

We are offering *Weekly Unity* in connection with a *Weekly Unity Prosperity Bank*. All you have to do if you want *Weekly Unity* is to drop us a card and state that you want it and the Prosperity Bank. We will then enter your name on the mailing list for one year and send you a Prosperity Bank in which you can save ten cents a week to pay for the subscription; at the same time we will send your name to the Silent Unity Room for one month's general prosperity treatment. Read on next page what people are saying about it.

Denver, Colo.

Inclosed find one dollar for *Weekly Unity*, and my heart-felt thanks for the many benefits that have come to me since writing you. My Prosperity Bank has been a great comfort, and I will continue to use it, sending out a prosperity thought each week.—E. A.

St. Louis, Mo.

I have used your Prosperity Bank with quite a little success for the ten weeks. Am now sending the one dollar for the *Weekly Unity*, which I have enjoyed very much; can almost imagine I am with you in your good meetings. Am doing all I can to spread the glorious truth.—Mrs. C. E. C.

Woodbury, N. J.

I wish to renew my subscription to *Weekly Unity*. I enjoy this helpful messenger very much. It is an inspiration to me, and keeps me in touch with the work and the workers, which I very much need.—Mrs. M. C. R.

St. Joe, Mo.

Inclosed please find one dollar from Prosperity Bank for *Weekly Unity*, which I enjoy reading very much. Can see much improvement in my affairs since you have treated me for prosperity, and thank you many times for the help and comfort I have received through the dear UNITY.—Mrs. I. E. F.

Ventura, Cal.

I am returning a dollar to you for the subscription to the *Weekly Unity*, as the earnings from the Prosperity Bank, and the other money is a love offering from my brother and myself, as we put in extra dimes when we could. We feel that we have been prospered since having the Bank, and feel confident that the move of Prosperity that you have started for us will continue. We send loving thoughts and wishes for success to all connected with the Unity Society.—L. H. S.

Lewiston, Mont.

It is with pleasure that I am writing you and inclose one dollar to pay for *Weekly Unity*, as the time has expired and the Bank has one dollar in dimes for you. We surely do enjoy reading your little paper, and when it comes in the mail it is the first thing to be read; so many thanks to you, and may you all be as happy as your advice makes others!—Mrs. C. M.

Mangum, Okla.

I am sending you through this mail a dollar for the *Weekly Unity* and Unity Prosperity Bank that you sent me on the 7th of last August. Thank you for the same. I like the little paper very well. There is help in it to one in a spiritual sense, as it is not filled up with all kinds of advertisements, as 'most all the papers and magazines are these days.—Mrs. S. E. B.

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OUR FRIENDS HAVE FOUND THE PROSPERITY BANK SO HELPFUL IN CONNECTION WITH SAVING THE "WEEKLY UNITY" SUBSCRIPTION MONEY, THAT WE HAVE DECIDED TO GIVE EVERY ONE A CHANCE TO MAKE THE PROSPERITY DEMONSTRATION IN A MORE EXTENDED WAY.

Q THE PROSPERITY BANK MAY BE USED TO SAVE MONEY FOR HOLIDAY LITERATURE. FOR THIS PURPOSE WE HAVE PREPARED A CHRISTMAS PROSPERITY BANK BOOK, WHICH WILL BE SENT TO ANY ONE MAKING APPLICATION BEFORE DECEMBER 25, 1911.

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Q THE TIME ALLOWED FOR THE SAVING OF THE FULL AMOUNT OF THE ORDER IS TWO MONTHS FROM DATE OF RECEIPT OF THE BANK.

(SEE OPPOSITE PAGE.)



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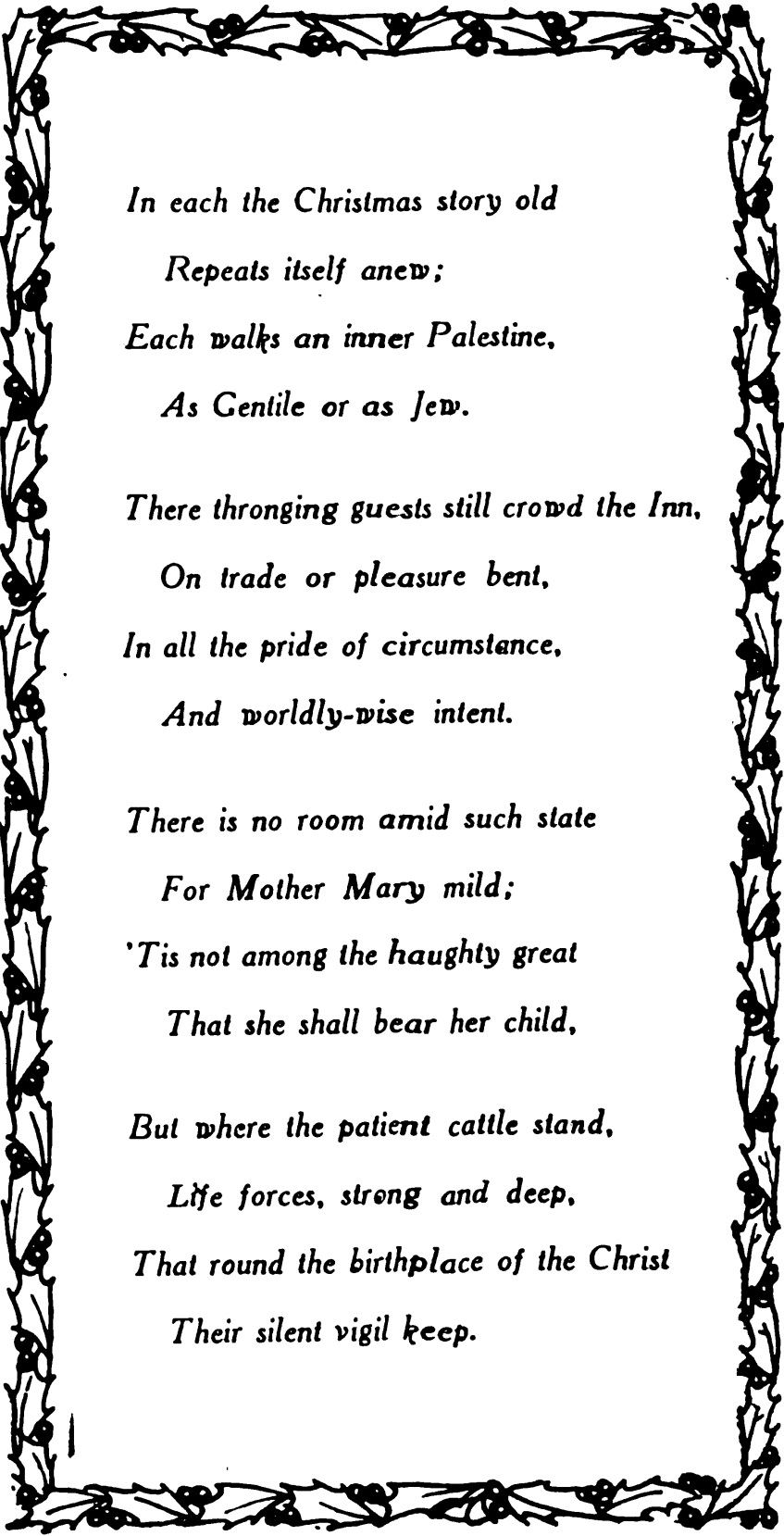
KANSAS CITY, MO., DECEMBER, 1911 No. 6

A CHRISTMAS MEDITATION

*Within my soul I hear a voice,
So sweet, so deep, so still,
I hush the clamorous earthborn sounds
That I may learn its will.*

*And 'mid this strenuous life of ours,
Its clangor and its rush,
I find the peace and strength that come
From such a holy hush.*

*For man is but the little world,
The mirror of the whole;
And what the centuries have told
Stands written in his soul.*



*In each the Christmas story old
Repeats itself anew;
Each walks an inner Palestine,
As Gentile or as Jew.*

*There thronging guests still crowd the Inn,
On trade or pleasure bent,
In all the pride of circumstance,
And worldly-wise intent.*

*There is no room amid such state
For Mother Mary mild;
'Tis not among the haughty great
That she shall bear her child,*

*But where the patient cattle stand,
Life forces, strong and deep,
That round the birthplace of the Christ
Their silent vigil keep.*

*'Tis not in intellect or brain
That man's salvation lies,
But where, within his inmost depths,
The fount of Life doth rise.*

*Contemn'd, rejected, and reviled,
Abused, misunderstood—*

*'Tis there, at that Creative Source,
We find our every good.*

*There still the reverent magi come,
With gifts of gold and myrrh;
And lowly shepherds bend the knee,
Each one a worshiper.*

*O Christ within, thou new-born Son,
Grow in us day by day,
That each may know thee as thou art—
The Life, the Truth, the Way!*

M. E. H.

THE KINGDOM OF HEAVEN IS AT HAND

CHARLES FILLMORE

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10:7, 8.



KINGDOM is a ruling government with evidence of its power right among its subjects. Its authority is evidenced in the country in which it is set up. It takes possession of the affairs of the people in its domain, and regulates them to conform to its highest ideas of equity, prosperity, and the general welfare of its subjects.

This was Jesus Christ's idea of a kingdom. His kingdom was not of this world of sin, sickness, poverty, injustice, and death, but a kingdom in which righteousness, health, life, peace, and prosperity should be established. He proposed to establish such a kingdom among men through the evidences of his power. These were the mandates given to his disciples whom he sent forth as his agents to inaugurate the new order of things.

Had the kingdom Jesus so often referred to been a city in the skies with golden streets he could easily have located it; but he did nothing of the kind. On the contrary, he again and again gave illustrations to show his obtuse listeners that it was a desirable condition, which would be brought about among them through the power of the Spirit. He did not speak of it as situated anywhere in particular, or that it could be attained quickly. For instance, in Luke 13, "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." And again, "It is like leaven, which a woman took and

hid in three measures of meal, till the whole was leavened."

It is a great mystery how these comparisons of heaven ever came to be construed to refer in any way to a locality in the skies. What relation to a city with streets of gold has a mustard seed, planted in the earth and springing forth into a tree? or a little cake of yeast fomenting a baking of bread?

A remarkably strange lot of comparisons this wise one used, if he had in mind a place where the good were to go after death!

But he never pretended to represent any such thing. His command to his disciples fully carries out his idea of the kingdom of heaven. It was a *condition* to be brought about in the affairs of men. It was to grow from small beginnings, like the mustard seed or yeast cake. His disciples were sent forth to sow this seed in a definite way, by carrying into the midst of men the signs that evidenced the power of the Spirit, through which this kingdom of heaven was to be established right here on this planet. There is no basis for any other view. All the visionary theories about a place called "heaven" are founded on John's symbolical description of the New Jerusalem, which was a picture in imagination of the fulfillment on earth of the very movement inaugurated by Jesus, and by him described as having such small beginnings. This city John saw was among men. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This all describes what is to take place *here among us*. No reference is made to its being among angels, nor that it was established at the time that John saw the vision, but that it was to be consummated in the new conditions on earth.

If the kingdom taught by Jesus is in the skies, why did he direct his disciples to pray, "Thy kingdom come, thy will be done, on earth as it is in heaven"?

Now that men are opening up the hidden resources of nature in earth and air, possibilities of achievement are dawning on them, and they see that human endeavor will yet make this earth a paradise.

No one should be deluded with the vague assumption that there is a place in the skies, or on some far-away planet, called "heaven." There is not the shadow of a foundation in either the Old or New Testament for such doctrine. On the contrary, the teaching is clearly that all the heaven men will ever find will be through making it here. It is here now, and will be revealed to every one who rends the veil of sense. "The kingdom of heaven is at hand," was not alone indicative of the quick ushering in of a new order of things, but it stated a fact of subjective consciousness in man. Nothing is so near to man as God and the kingdom of heaven.

They exist eternally in the depths of his own unrevealed consciousness. He has them in the hidden layers of his mind, exactly as he has the circulation of the blood in the hidden veins of his body. He is not conscious of the blood until he looks for it; so he is not conscious of God and his own spiritual nature until he gets into the depths of his own soul.

It is this subjective or interior consciousness which is to be made objective or exterior. To the question of his disciples when the kingdom of heaven should come, Jesus answered, "when the without shall become as the within" (Apoc. New Testament).

This one passage should forever settle the location of heaven. It is the *within*, and will come to the consciousness of humanity when it is brought forth to the without, or when the without conforms to its conditions.

It was this *within* which Jesus set vibrating in the minds of his disciples when he sent them forth to do the works of power. He was familiar with this inner realm,

and dwelt there much of the time. He once revealed its glory and some of its inhabitants to Peter, James, and John, when he opened their inner sight and they saw him with his face shining as the sun, and talking to Moses and Elias. This realm exists to-day, and may be discovered by whomsoever will look for it. "*Strive to enter in,*" is the command.

Jesus Christ said he did not know the date when the kingdom of heaven was to come; the Father only knew this. He knew, however, that it was at hand, and that it was a question of bringing it to the attention, objectively, of those who lived on the sense plane.

Thus he sent his disciples forth to do the "works of power," and gave them specific directions as to what those works should be. He well knew that men change their states of consciousness slowly. That is, the Ego functions on a particular plane until it literally wears it out. The material plane to-day is in rags and tatters. It is pierced at every point by the spiritual, and is at any moment liable to be rolled up as a scroll and disappear from the Ego that so tenaciously clings to it.

But the important question before us to-day is, Who are the disciples of Jesus Christ? He said, "as ye go, preach, saying, The kingdom of heaven is at hand." Then followed a list of works they were to perform, which were to demonstrate that they were right in touch with that kingdom, and that through them it was expressing its perfection.

We all understand that healing the sick is not a specific performance independent of a set of co-related conditions, but that it is merely setting to rights that which *is*. So all healing is a misnomer if by that is meant that we, through an act of the will, set in motion forces that build up that condition called health. No. We simply realize that which already is at hand, and it shows forth. When you *know* that the kingdom of heaven is at hand, your patient is healed, without resort on your part to denials and affirmations. These are simply to bring

your Ego out of sense into consciousness of Spirit; it is a process of breaking down mental partitions. We attach ourselves to the things of the flesh through affirmations. The babe comes into the world a stranger in a strange land. He takes up the relations of his surroundings day by day and makes them his. He wants everything that he sees. This is the affirmative education through which we attach ourselves to the things of this material world. If we want to let go of these conditions we must adopt the mental attitude of denial—the opposite of that through which we caught on.

If you are not getting satisfaction it is your privilege to let go. If your life has been to satisfy the man of flesh, and you have had enough of him, simply turn about and “let go.”

You would not be foolish enough to hold to a red-hot poker when you saw that it was searing your flesh; neither, when you know that thoughts of lust, malice, anger, or envy sear the flesh in the same way, will you continue to cling to them.

When you catch sight of this fact that all causes inhere in mind, and you decide to be led by the omnipresent Spirit of harmony and love alone, you have become a disciple of Jesus Christ. It does not make any difference what your life may have been in the past, or what it may appear now. That has nothing to do with the new life which you have chosen. Jesus said that sinners and harlots should get into the kingdom before the self-righteous.

Every person who accepts Jesus Christ as his guide and resolves to do his will, is a disciple. Those who have taken orders in an organized ministry are under no more binding obligations in the sight of the Spirit than those who have covenanted within themselves to assist Jesus Christ in setting up this kingdom. Whatever vow you take in the silence of your own soul is witnessed by One who knows every thought that flits through your mind.

Your work is to make manifest that kingdom of

heaven which you know is within every soul—which is truly at hand. It is to be revealed in our midst just as the presence of electricity was revealed—by bringing it into visibility. How did men go about revealing electricity? By assuming and acting as if it were everywhere present. They did not know this because electricity had revealed itself in isolated spots, like the lightning's flash; but it was found that there existed invisible currents of power that could be made visible under certain conditions.

This revealment was small in its beginnings, but is rapidly growing; and it is observed that this bringing into visibility these everywhere-present currents is always in proportion to the study and attention which men give to that subject. So in its last analysis it is a mental process. "The kingdom a man makes out of his own mind is the only one it delighteth man to govern," said Bulwer-Lytton.

Now there exists in the invisible ether all about us a realm of ideas, and conjoined with that realm of ideas is a world of dynamics. Ideas and their respective powers are unified. Ye shall be "endued with power from on high," means that a high idea will manifest itself in you, by increasing your power to do that which it moves you to do. The idea always comes first, and its manifestation follows on the plane of visibility. If you have caught the right idea about the omnipresent heaven here at hand, you will go forth doing the works which such an idea will make you equal to. If you even *preach* that this kingdom of heaven is at hand, you will be stimulated by that word to perform the works which such an idea involves.

Jesus said, "As ye go, preach, The kingdom of heaven is at hand." Then by virtue of revolving such a tremendous idea in your mind you will set up mental states that will reveal the presence of the kingdom to even the eyes of sense.

If the kingdom of heaven exists right here in our

midst and simply needs to be revealed to our veiled eyes, as was electricity through the application of mind and means, all we have to do is to proclaim its presence through faith and works, as did the electricians, and the way to make it visible will follow.

It is not alone a question of perception, but it must be *made manifest*. All manifestation arises through action. You cannot exercise your right to be, without making manifest some of the potentialities of Being. You must use your talent. The one talent of which man is possessed, surpassing all things else, is that of thinking. To think is to create in the world of forms. Every time you hold in your mind an idea, you are creating a body for that idea; and bodies are things. The idea of matter and limitation forms a body of matter and limitation. If you want a body of freedom and light, think thoughts having at their base freedom and light. Man never rises higher in expression than his thought, and his thought never rises higher than the idea back of it. So if you want to rise in the scale of Being, watch your ideas; for from them flow your environments, and your environments are your prison walls, when you are chained to the limitations of sense.

Some people think because they cannot see, hear, smell, and handle an idea, that it is non-existent, and consequently without power. By the same rule electricity does not exist; but we are finding it to be the greatest power in the phenomenal world.

Do not trust the senses if you want to know truth. The senses are not molded to cognize ideas; they are formed, and ideas are unformed. Ideas bear the same relation to the senses that water does to ice. One has gone through a change that has crystallized its free particles, and the other goes through a change that transforms its universality into the particular. On his plane the sense man does well enough; but it is a limited plane. He reports appearances only, and takes no account of causes. If you wanted to know how the moon appeared

to pass through a cloud you would not ask the eye, because it reports that it cuts its way through, as a boy would pass a tin dipper through water. Your higher understanding tells you that this is not correct, but the eye never does. A close analysis of the action of the senses will show that they are fitted to a plane where three dimensions obtain, and that they cannot go beyond this. They are fitted to that plane as the eye is fitted to the glass. If the focus is too short or too long the sight is blurred. So when the sense man attempts to go beyond the three-dimension plane his perception is blurred in the confusion resulting from an attempt to deal with factors for which he has no responding faculty.

The fact that the kingdom of heaven is at hand and within you, the man of sense totally ignores. He does not see beyond the range of the three limitations of space, hence cannot cognize that which lies within, and interlaced on another plane of phenomena. The kingdom of heaven is not only an ideal realm in which all possibility is freely transformed into externality, but it also has its externality, as tangible to the higher faculties as are the aspects of nature to the sense man. It has its working plans, and executes them with a fidelity and accuracy not comprehended by the lax methods of the lower plane. So you who have looked at the kingdom of heaven as a potentiality to be made by the power of your word, should change your base and see it as it is—a real place already formed, and waiting to descend as a bride adorned for her husband.

It is here all about you, simply waiting for you to open your interior eye; and through that eye your body shall be made full of light—that light which is neither of the sun nor moon, but of the Father.

When you freely proclaim Jesus' doctrine you cannot help doing what he commanded, because the word precedes the works as the ox the wheel. When you preach the kingdom of God at hand, with an understanding of its real meaning and the power which accompanies

that understanding, your words themselves will heal the sick, cleanse the lepers, raise the dead, and cast out devils.

As a disciple it is not necessary that any one know all the intricate mechanism of the metaphysical law; he has simply to act on his inspiration. He needs only to preach the kingdom of heaven at hand, and it will so manifest itself. Electricians do not know what electricity is, nor have they compassed its laws. They have found that an unknown principle in nature is made manifest when they observe certain conditions. They simply make the mechanical apparatus, set it in motion, and the invisible unknown becomes visible.

In the world of ideas the metaphysician has discovered that there is a realm having potentialities whose depths he has not sounded. This realm is to him the great storehouse of Wisdom and Life, and he finds that his own center of consciousness is like unto it. Thus he is essentially one with it. His thinking faculty represents the mechanical device through which this All-Principle is made manifest. His *word* sets in motion the machinery, and results follow in the realm of ideas in manner parallel with those in the realm of dynamics. When you know this you have the working plan upon which is based discipleship. Then go forth and preach "the kingdom of heaven is at hand." As to defining what that kingdom is like, you must be guided by the Spirit of Truth alone.

The great Master could not describe it to men on the sense plane except in symbols. He said it was like a pearl of great price, to possess which the discoverer sold all that he had. He compared its growth in the mind to a small seed or a little leaven. He summed it all up in these words, "The kingdom of God is within you."

You cannot understand about mathematics until you have studied mathematics; neither can you understand what the kingdom of heaven is like until you have studied that kingdom on its own spiritual plane.

It may be described as a condition among men, ap-

proaching that supposed to have existed in the garden of Eden; but this is vague and transitory.

It is an internal condition first, last, and always. This internal opening of man's finer faculties results in an externality corresponding in degree, but this externality is not to be the gauge of the existence of the kingdom of heaven. This is the error of the sense man. He is cumbered about with things, and his cry always is, "Make me happy in my possessions and I am satisfied." But this is not the attitude of the spiritual man. His possessions are of the soul, and his pleasures are of the mind and heart. Paul defined this state as righteousness, peace, joy, holiness. Whoever has these has at least begun the kingdom.

The wise man does not center his attention upon effects. They are to him as the ashes resulting from the genial heat of spiritual fires. There is no satiety in his life, because the fire of the original Spirit is ever new and fresh. He does not identify himself with the ashes, consequently he never has to count himself at the end of existence. Ashes are carried out and cast to the four winds, but the fire burns on and on.

The kingdom of heaven is at hand in your consciousness. Why do you not reveal it? Why do you let the beggarly things of the intellect hide away this pearl of great price within you? Are these fleeting things of sense, that are yours to-day and some one else's to-morrow, next month, or next year, of more value than possessions everlasting? What are you striving for, anyway? Do you ever stop in your career and seriously analyze this question? What are you doing here, what have you so far done, and what are you going to do? These are good questions to put before your thinker every day. Wake him up out of the humdrum into which he has fallen, and set him to thinking in earnest. You are here for a purpose. That purpose is never fulfilled so long as you are dazed by the demands of the senses; neither are you fulfilling the law of your being by going over,

day after day, the petty round of animal existence.

You have been cast in a larger mold than this. God did not create you to be forever dust and ashes to be blown about by the four winds.

Awake! thou that sleepest in the sense mind! Rise out of those low ideals into the high. Rouse yourself, for the kingdom of heaven is at hand. You are a king! Bestir yourself; the Christ of God is born in you, and the hour of your reign is at hand!

CHRIST, AND MAN'S LATENT DIVINITY



THE religious experience of Jesus Christ is repeatable. His life *may* be reproduced in its purity, its power, its divinity, for we are created "in God's image and after his likeness." The spark of divine life fanned into perfection in Jesus is latent in us. It needs merely the right understanding of the Master, and the earnest effort to follow him, to enable us to be among those "many brethren" of whom he was the "first" or the "first-born."

I remember as a Yale undergraduate in the Christian Association preferring to teach the life of Paul to that of Jesus Christ. I knew that Paul was born as I was born, subject to human limitations and temptations. It seemed inspiring to think of what this man, when dominated by Christ, did for his fellows. I thought that his experience was repeatable—that that of Jesus was not. But to-day I would infinitely rather teach the life of Jesus than that of Paul or of any one else. It is the difference between a masterpiece by Raphael and a crude reproduction by a disciple; and I have come to believe that Jesus claimed no power which he did not mean us to share; that there is nothing inherent which separates us from him. We start with the same divine inheritance, the same possible relationship to the eternal Father, the

same opportunity of service. The uniqueness of Jesus is not metaphysical. It is mainly the uniqueness of discovery, of self-realization, and of achievement. He was "the *first-born* among many brethren."

* * * * *

The more I study history, the more I realize that Jesus was indeed the "first-born" in this sense. The Greek philosophers gave an imperishable moral and spiritual ideal, but Jesus was the needed leader to sound the depths of the religious spirit by living in complete harmony with God. And what is of even greater significance—because it can be historically verified—he made the life of union between man as God's Son and God as man's Father so actual, so real, so visible, so attractive, that he laid the basis of a universal religion. The lowly yet masterful Nazarene is little by little bringing the whole world to self-realization. These things (let us say it with the deepest reverence) make him the unique genius in the realm of spiritual leadership.

But it is upon the last words of St. Paul's phrase that I wish here to lay special emphasis. Jesus was the first-born "among many brethren." These cannot be gods: there is but one God. This is the fundamental teaching of the Bible. They cannot be demi-gods. No such being has ever existed, and it is unthinkable to the logical modern mind. They must be human beings, men of flesh and blood. It is apparent, then, that Jesus believed that there would some day be many men sharing his view of life, his possibility of living in complete union with the Father—men whom he could call brothers, although realizing that it was only through his help that they could reach his level. And this encouraging verse is not an isolated statement. The Bible is full of the thought. The fourth Gospel says: "As many as received him, to them gave he power to become the sons of God." Paul writes, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." And in another place we read: "Now are we

the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Listen also to the words of Jesus: "Be ye therefore perfect;" and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These verses truly represent the view of the New Testament itself, that there was nothing in Jesus' power which men might not reproduce.

But much more important than scores of proof texts is the essence of the Gospel itself. Let me venture on a modern paraphrase: "You men and women about me are children of an eternal beneficent Spirit whom I call Father. It was his will that you should be born with kinship to him; your spirit is in essence one with that of the Maker of the universe. I call upon you to turn from selfishness and sin and to cultivate your splendid birthright as sons of the Living God. Realize your potential oneness with him, and try to make the world worthy of its Maker. If you will only follow me by living the life of perfect love, you too can have the peace and the power which come from union with God." Such was the message of Jesus. Is it not part of its very warp and woof that his life was lived so that we might completely reflect and reproduce its spirit?

This, then, is the twofold teaching which every Christian should constantly keep before him. Jesus Christ first completely realized man's spiritual relationship to God; and, as a supplement, this unity may be shared by his disciples.

Let us now turn to the effect of these views on our conception of Jesus.

There may be some who will wonder whether I am not denying the Trinity and the Divinity of Jesus Christ, and who will at first shudder at the thought of mere men approaching his perfect standard. But bear with me a moment. The doctrine of the Trinity is a great speculation of the Christian Church built up to explain a few

New Testament texts, to provide for the richness of the life of God and for the unique manifestation of Jesus Christ. It is entirely compatible with the idea I am presenting. Jesus is the point of contact between humanity and the outgoing life of God. No theologian of high standing claims that the historical person Jesus of Nazareth was himself the second "person" of the Trinity. That would mean at least two Gods, which is unthinkable. He is rather the perfect embodiment, in place and time, of the active principle, the Logos of God. That eternal Word is striving to-day to embody himself in your life and in mine as he did completely in the life of Jesus, but our selfishness prevents the completion of the process.

And so it is with the doctrine of the Divinity. This is not necessarily bound up with any theory of Jesus' birth, or with any inherited dogma regarding his person. When I speak of the Divinity, I mean that Jesus completely revealed the Father's spirit; that he perfectly showed the world the truth of man's kinship with God. In a word, that he is the Incarnation. Athanasius was right in insisting that Jesus Christ was of one substance with the Father, but there is no adequate New Testament reason for doubting that this is also true of the spirit of man. We have not so much thought of our Master in too exalted terms as we have thought of humanity as too limited in its possibilities. The difference between the Man of Galilee of the first century and the men of England and America in the nineteenth century, if I understand my Gospels aright, is not in inherent capacity to draw near God, but in the relative degree of realization of a latent power common to humanity. It is this that has created the uniqueness of Jesus.

Our metaphysical relationship to God and the metaphysical relationship of Jesus to God may well be the same—we are both sons; but one has completely realized his sonship, the other has only begun to grasp its full meaning. The one has been completely filled by the life of the eternal Spirit, and the result is the divine

Jesus, the Incarnation; the others, you and I, have given God and the things of the Spirit a meager welcome to our hearts. The result is inefficiency and selfishness. This is the great human travesty and tragedy. If the experience of Jesus is a repeatable experience, then he means more to me than he ever could if I believed that he must be forever in a different category. I grant that he *has been* unique in life and influence. I go further and say that he will seem more wonderful as the centuries pass; and if the millennium ever comes when all men are completely God-filled—that is, like Christ—*then* the uniqueness of Jesus of Nazareth will stand out more than ever. It will have been through him, through the “first-born,” that the “many brethren” will have come to their own. Plato and Aristotle do not seem less as the centuries pass; they seem greater. It is largely because of them that men reach to satisfying thought in ethics and philosophy. The discovery of America does not seem less notable to us because we cross the ocean in 30,000-ton ships—rather it seems a more prodigious achievement as the years pass. So, infinitely more so, is it with the discovery of man’s spiritual unity with God, and with the manifestation of it in a perfect life, itself the essence of the simplest and of the most profound philosophy.

The effect of the possible repeatability of the spiritual experience of Jesus is to exalt him, not to lower his dignity. It makes him more than ever the Savior of humanity. Explorers may come afterwards and develop the land of the Spirit, but the discoverer of its possibilities will always remain a unique figure in the world’s history, one who cannot properly be grouped with Moses and Mohammed and Luther, except as sharers of the same divine inheritance.

We have found in recent years that many of the marvels of primitive Christianity—notably the so-called miracles of healing—may be repeated. In the Emmanuel church clinic and elsewhere drunkards are cured, evil

spirits in the form of nervous troubles are driven out, and the bedridden are made to walk, all by faith, as surely as these things happened in Palestine nineteen centuries ago. This has not made Jesus Christ less great; it has made him greater. He is the source of the new inspiration. In the same way is it not at least possible that he will be exalted as he never has been, when men realize that in the twentieth century it is God's will that they reproduce his union with God—a union which, believe me, he yearned that we should share with him?

I have tried to show that the teaching of the "many brethren" only exalts the Master. Let us now consider its influence on ourselves. Here is where its ethical value is shown. It may be made an inspiration, a compelling force, with us. We may actually, so the Gospel teaches, become like him, be made perfect, share completely his intimate experience of the Father's love, become full-grown men, reaching, as Paul says, "to the measure of the stature of the fullness of Christ." Does that not open up to us a splendid field for high endeavor—to try to be and to lead our people to be Christlike in all their ways?

If Jesus is held up to us, as was the custom, as the very God himself, rather than as the most perfect manifestation of God; if we preach that his purity is inimitable, that his feeling of unity with God cannot be repeated—then his temptations seem hollow, his prayers unnecessary. He becomes an unreal figure with little meaning for us. But if we feel, as frankly I feel, that the God to whom we pray is exactly the same God to whom he prayed; that Jesus is flesh of our flesh and blood of our blood; that temptation and difficulty and suffering were real to him; that there is no intimacy with the Father that he had which we cannot have, except always the profound difference between the discovery of a great secret and the repetition of the experience under the sure leadership of the discoverer; if we feel that he intended all humanity to realize perfect union

with God, here or in the world beyond—*then* life becomes a thrilling opportunity for service.

I do not ask any one to change his views if they satisfy him; but to those who yearn for a living faith, and are not content with inherited interpretations, I hold out the inspiring ideal of the "many brethren." Is it not a positive help to know that we may truly and entirely share Jesus' experience of God? Our time is marked by great interest in ideal commonwealths, in the coming of the kingdom of God, and for this we should be deeply thankful. But these are empty dreams if the *units* in the kingdom cannot be ideal, if men have not the actual possibility of real Christlikeness—not the halting half-way kind generally preached, but the same unity with God and the same perfect righteousness which our Savior manifested.

When Jesus told us to be perfect, and to follow him, and assured us that "greater works than these shall ye do," I believe that he meant exactly what he said. The fact is that we have not valued half high enough our divine inheritance. We have estimated aright the broad gap between Jesus and ourselves in *achievement*, but have emphasized too much the difference in *potentiality*. We must not try to reduce Jesus to our level—that is impossible; but we should try to allow him to raise us to his level, believing this to be a divine possibility.

I am addressing men and women who for the most part stand for liberal tendencies in conservative communions. It is a good combination. Let us show our *conservatism* by being absolutely loyal to Jesus Christ as the "first-born," the only person known to history who has lived perfectly the God-filled life. Let us show our *liberalism* by increasing our faith in the divine possibilities of the common man, as is fitting in a democratic nation. Is there any way in which we may manifest greater love and respect for the Master than by holding up the thought of the repeatability of his experience of God?

In his undoubted divinity we may see our possible divinity.

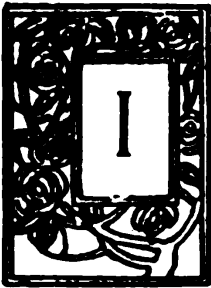
In his undoubted incarnation we may see that we also may have God dwelling in us.

In his undoubted atonement we may see that we may be as he was, "at one" with the Father.

In a word, let us by example and preaching go back of all councils and creeds to the simple, inspiring New Testament message that Jesus was indeed the "first-born," but the first-born "among many brethren."—*Rev. Anson Phelps Stokes, in "The Outlook."*

THE NAME JESUS CHRIST

REXFORD JEFFERY



IT has been said, and well proven, that every letter, every word, and every name has within itself a certain potentiality and power which, when that letter, word, or name is spoken, goes out as a vibratory force and is registered in the ethers. Not only is it registered in the ethers, but, firstly, it is felt throughout the whole body of him who speaks it. We have long been taught that our every word is recorded in our body. In fact, the seers of all ages have declared this to be so; but mankind has been very slow to accept this as a truth.

Our words become flesh, and dwell among us.

One of old said, "By thy words thou art justified, and by thy words thou art condemned."

"He spoke as one having authority," and knew the great law of the word.

If every name has a power peculiar to itself, the greatest of all names must necessarily have wrapped mystically within itself the greatest of all power. And if the power of a name be liberated when that name is spoken, the greatest of all power must be set in motion when the greatest of all names is sounded. There is a

"name above principalities and powers," a name which the sacred Scriptures say "every tongue shall confess." It is the name of the only begotten of God—Jesus Christ.

Hidden in the name Jesus Christ is the secret of all power in heaven and on earth; and to him who will enter into that name it will be given to know the mysteries of the kingdom of heaven. And how shall we enter into the name? By speaking it—speaking it over and over.

If every name when spoken vibrates throughout our whole body, then this name when spoken shall move every cell and atom of our being, and set them to a movement in harmony with itself. As repetition of a name serves to fix it in the mind, so also will it establish the vibratory action of that name as a moving force in the body. And if that name be dwelt in much, the power of it shall become the major force within us, until we shall no longer hold the name, but the name shall hold us.

Thus do we become possessed by it; thus are we buried in it; thus are we baptized *into* it—baptized *into* the name of Jesus Christ. And only as we become baptized *into* it shall we know its mighty power and significance.

Not only is it the name of a man of history, but the name of a principle in life—the Principle of Life.

The man who bore it was given it because he was the embodiment of the Principle. He was not named by his mother. She was told what his name should be before he was born. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Out from the Silence came this name. And he from his childhood seems to have known its meaning and from the beginning determined to live up to it. It means God with us, Emmanuel, the Wonderful, the Counselor, the Mighty God. If we study his life we see he never lost sight of the meaning of his name, and never wavered from his determination to live up to that meaning. And so truly did he live that he became "the full-

ness of the Godhead bodily," and the Savior and Redeemer of the race. Being true to his name, he came into the realization of his oneness with the Father. "I and the Father are one." In so doing he learned the Unspeakable Name, the Lost Word. This he must have possessed in order to do the works he did—or rather, what were done through him by the Unnamable One: "The Father within me, he doeth the works." Becoming one with the Father, all became his that the Father had, to do with as he wished. The Lost Word became his to use. He used it, but no one had the ears to hear it. So as a substitute he gave his own name, requesting that his followers dwell in that name until the secrets held by him should be revealed to them—until they came into the same mind which he had.

We invoke the nature of that which we behold and whose name we repeat. So we come into possession of the wisdom and knowledge that Jesus possessed if we behold him and repeat his name; the mysteries of the kingdom of heaven are revealed to us. Desiring that all might know and be what he knew and was, and wishing to give to all whatsoever the Father had given him, he said, Abide in my name—"The Father will send the Holy Spirit *in my name*, and the Holy Spirit will teach you all things."

He told the disciples to tarry in Jerusalem and abide in his name. They did so for six weeks, and in the seventh week the power of the Holy Ghost came upon them. They went out to teach, and their whole doctrine was the power of his name. In his name they did mighty works, healing the sick, casting out demons, and raising the dead.

What he did and what they did, we shall do also if we have become baptized *into* his name.

As we shall take upon ourselves and into ourselves the name Jesus Christ, there will enter into our minds a new power of understanding whereby we may know all things and the Holy Spirit will teach us *all* things;

and there will enter into the body a new power, transcending any power possessed by any man who is in the physical consciousness only. The mind will be renewed and the body transformed. Old things will pass away; behold, they will become new. And we will be born again and become new creatures, full-grown men in Christ Jesus, children of the Light, all glorious.

THE IMMACULATE CONCEPTION

A QUESTION ANSWERED

If Jesus was a man conceived and born like other men, what is the meaning of this passage in the first chapter of Matthew—"Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit"? * * *

The passage from Matthew states definitely that the conception of Jesus was not through the union of Joseph and Mary, but that the Holy Spirit was the Father of Jesus. Many volumes have been written, *pro* and *con*, on this point of the immaculate conception of Jesus, and from a human standpoint it has never been admitted. Metaphysicians do not as a rule enter into the discussion of the physical bringing forth, because the birth that is of most import to us is spiritual.

Nevertheless there is a foundation for the birth of Jesus in just the way stated in the Scriptures. This very day the editor of UNITY had a long conversation with an intelligent, well-poised woman on this subject. She had an experience like that of Mary, and she was sure that her little child was conceived by the Holy Spirit. She says there was no other way for conception to have taken place, because she and her husband had been living a strictly continent life for a long time previous thereto. There was no reason whatever why this lady should make such a claim, and all the circumstances point to her experience as a genuine immaculate conception.

Such conceptions are certainly very rare, but within

the bounds of law. The writer was told that several such cases were recorded in the medical histories in the Old World. The male and female principles exist in every one, and there is no limit to their expression. We expect such conceptions to be quite common when the new understanding of life and its processes is realized by men and women.

The way to bring the mind and body into receptivity to the Holy Spirit is to realize the Ideal Christ. This Christ Ideal, and its immaculate conception in the soul, was ably handled in an article that was written for *UNITY* in 1899 by Clara Carter, of Boston. It states the position of the metaphysician on this subject so clearly that we reprint it as our answer to the question, as follows:

According to the belief that "all is mind" there is but one way to *logically* explain the immaculate conception, and that is as referring wholly to Jesus' purity of thought—his spiritual conception of things, and not his manner of birth. To the materialistic mind, Joseph was the father of Jesus, and Mary was his mother; but viewing him as the generic man, the spiritual ideal, he is the true picture of spiritual man, having no fleshly relations.

Every *spiritual* thought "cometh from the Father of lights." The human never leads to the Divine, and the personal never leads to the impersonal. The human, or personal, screens the divine and impersonal. All human concepts are human beliefs, regardless of the garments with which we environ them. Spirituality does not *come to us*; mortality goes out, and when it is utterly expunged it will leave revealed that which always was. Man is inherently spiritual, and does not grow into spiritual ways. It is the human sense that makes the personalities—a Mohammed to the Mohammedans, a Confucius to the Chinese, and Jesus to Christendom.

Personality cannot redeem man, as ages attest. The human pictures are discerned simply because the thought

has not risen above the province of human thought, because we do not yet realize God is the only Maker. The highest object of the senses is a human being, hence to the senses, or human thought, there must be a human author for all things. Jesus, the Christ, was never flesh, but is a spiritual ideal. It is our fleshly conception of him that arrays him in fleshly habiliments. If we would destroy the human conception of our model, we would annihilate to our own thought all sense of physicality, which would relieve us from all flesh claims. Indeed, only as we do repudiate the physical sense of being can we hope for physical freedom. Spiritual things cannot be seen except from a spiritual standpoint.

All must concede that to-day Christ is a conception of the mind. It remains none the less true that he always was. If he is Divine to-day, and impersonal, he is "the same yesterday, to-day, and forever." Having our human conception of a *physical* Savior removed from us to a period of 1900 years ago is not enough. Jesus was a human conception and had to "go away"; and only as our human conceptions depart can the "Comforter" come. We must learn the truth of his words, "The flesh profiteth nothing." His departure is in the *physical* disappearance. His return is in the spiritual recognition we give him. As his personality fades from our view, he returns—never otherwise.

We must turn from discord and learn of harmony. We must learn that Gethsemane indicates blindness of the human will, while the ascension morning means a revelation of the Divine will. Then the "agony" disappears and we awake our sleeping thoughts and let the *mortal* go into judgment. As we *lose* our human sense of a "Son of man," who though compelled to suffer could afterwards gain a blissful heaven, we shall gain a *spiritual* sense of the "Son of God," who knows no suffering, and never did know it.

So, in its true sense, the Christ has no material associations, and must therefore be cognized from a *spiritual*

basis only. Mary and Joseph represent the vision of Life and Love, or Truth and Intelligence, which beget the spiritual Ideal. "Let *us* make man in our image" implies that God is both masculine and feminine, and these elements inherently exist in each individual consciousness. It was only in Adam's sleep that the separation (in seeming) took place and Eve appeared as objective to man. In the opening chapter of the New Testament (testimony) we see the union of the separated ideas in the illustration of the espousal of Joseph and Mary. The femininity and masculinity separated under the mortal law are united under the New Testament, and the Jesus-consciousness is conceived and expressed—that thought which is not known until the Christ is realized.

Jesus of Nazareth being the highest human conception of perfection, the best man who ever lived, has been an ideal of the senses to most of his followers. Such an ideal must be local. And if he appeared in Palestine, then it was a thought picture, as personality is another name for limitation. "Lo, I am with you alway," not only makes known the ever-presence of the Christ, but assures us of his victory over the fleshly beliefs which now hide him from immediate view. Then the *harmony of thought* produces the companionship of Christ. If "thoughts are things," when the thought has reached the point of spiritual recognition, then Christ shall appear never to disappear. Thought is spiritual presence. In each thought the leaven of Christ's purity is working, purging each consciousness of its earthly defilement. When the lump is leavened and the fullness of Christ is apparent, then shall we appear with him in glory, simply because that which obscured him is removed. The only veil is matter; material thoughts bind the veil. Oh, friends, when shall we learn that *all that ever was is now*, and realization, not anticipation, is the coming of Christ? Perfection does not *come* to man, for it always *was* and *is* omnipresent; but man comes to perfection, and "When that which is perfect (or whole) is

come, then that which is in part is done away." "Lo, I am with you always," also denotes unmistakably that Christ's advent wholly rests with the progression of man to his recognition. If he is ever present in our thought (that is his only abode), it is obvious that there can be no special coming; for that which is already here cannot come to us. That he will come in proportion as our thought is purged from the erroneous doctrines of the world, and when Goodness or Love is seen to be the fundamental truth, is evident from this quotation: "When shall Christ appear?" had been asked; "Unto *them* that look for him shall he appear without sin (or belief in physical form) unto salvation." Clothing our Ideal in the regalia of the flesh defers his coming, but holding him as a *spiritual fact* compels the relegation of the flesh to its own condition—"dust to dust."

Thus are we introduced into the realm of immortality, conscious of the fact that Christ is in us and we in him, and that "our life is hid with Christ in God." Some may feel with Mary—"They have taken away my Lord, and I know not where they have laid him," or that this picture is to them "crucifying the Lord afresh." But are we not perpetually crucifying him in all selfish, corrupt, or disobedient humanity everywhere? It is not because of any change in Jesus, but because of different modifying conditions through which our thought is taking place. Jesus, "the Word made flesh," like the radiance of the sun, is creating and re-creating; is God or Good generating or re-generating, but *always* and everywhere according to recipient modifying thought conditions. As to *think* is to form, Jesus is to us what he is in our thought—that is, our conception of him. His "blood" is our life, or spiritual vitality. Thus we are "washed," "redeemed," "justified." Divine Truth, or life, then, is what we "drink" in remembrance of our Source. As we read of the Christ from Genesis to Revelation we must conclude logically that Jesus the Christ manifested himself in the degree the people *thought* concerning

him. Therefore, we should be so full of Truth's clear light that we can rise above the gross, natural man's ideas of Jesus—who recognizes nothing more than the materialistic conception—and thus see the real Christ. The sun is again a useful illustration. It is not because of any change in the sun, in what it is, or in what it does, that we have now snow-covered fields, and now smiling meadows arrayed in living beauty; neither is the sun changed as to its position. 'Tis wholly in man's changing thought.

When we speak of an Eastern, Oriental Christ, we speak of the incarnation of unbounded Love. Christ, we know, is neither of the East nor of the West; but men have "limited the Holy One of Israel," localizing in thought what is Universal. We believe that no Divine truth can truly dwell in any thought without an *external* testimony. "That which is natural, *then* the Spiritual," is the Scripture rule.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.

The cross on Golgotha will *never* save thy soul;
The cross in *thine own heart* alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave.

Ah, would *thy heart* but be a manger for the birth,
Christ would once more become a child on earth."

Old age does not owe its weakness and decrepitude to the passage of years, for if it did, all people would begin to show these indications of age at a given time; whereas some are younger and heartier at seventy years than others at forty. It is not time that brings wrinkles, change of contour, wasting of tissues, failure of sight and hearing. It is, on the contrary, the use we make of time. It is what we think and do in the years that make us grow old or keep young.—*The Radiant Centre.*



BIBLE LESSONS

BY CHARLES FILLMORE



Lesson 13, December 24

A CHRISTMAS LESSON—Matt. 2: 1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they come into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*“For there is born to you this day*

in the city of David a Savior, who is Christ the Lord."
—Luke 2: 11.

Man, as we find him to-day, is at best but a partial product of the perfect image in which Divine Mind holds him. He has not fulfilled the orderly steps involved in the bringing forth of the Image, but has fallen away of his own free will from some of its requirements. But the creative process is going steadily forward and the man that God conceived is being brought forth, through a perpetual inbreathing in soul and forming in body of the Spiritual Image.

The birth of Jesus is a description in symbolical terms of a step in this creative process of generic man. The Holy Ghost, or Holy Breath, overshadowed Mary (the soul) and she "magnified the Lord." Here is revealed the co-operative part that man takes in his own creation. What we magnify in the mind manifests in the body. The exalted ideas of Mary as to the character of her expected son formed in her mind a man of that type and he "was born in Bethlehem of Judæa."

This higher type of man must have a finer organism than the body of the flesh. This new body is formed within the old, and the place where it first makes itself manifest is at the pit of the stomach—(Bethlehem, "place of food.") This is the great emotional center of man's consciousness and through this subjective brain the soul finds its natural expression. But the outer mentality (Herod) is ignorant of the character of what is taking place within, and when the new life first makes itself manifest, is "troubled." There is also a great commotion in Jerusalem (heart center)—the fixed ideas of the mind in religious matters.

Those who live in the outward thought alone have no concept of the many subtle mental processes constantly going on in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions and many other phases of mentation working out their natures in the mind within.

All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom the Christ mind and body is beginning to be active, and they would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, pharisees, chief priests, and all those states of mind that constitute the man without.

In Scripture symbology "East" represents the within. As here used the word in the original is plural; the significance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that had begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with the higher realms of consciousness, and that central poise of faith that gives a religious tenor to the process is lacking. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ-child.

All causes are of the spiritual; even the forms of matter are held in place by invisible thought-ideas. Though-forms are reflected into what may be termed the astral, or star-dust realms. Thus the body of the Christ-child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centers where it is building.

The new birth changes the whole character of the organism, and unless one is clearly led by the Spirit, it may be taken for disease. Deep in the soul are the

"wise men from the East." These are the thoughts of wisdom sent forth by the Spirit, and they bring "presents," which are symbolical of the inner resources open to the Christ-mind. They may be the stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Nothing is ever lost in the Divine economy, and although man may seem to fail in bringing forth to perfection the Christ-child in his life, there is no cause for discouragement—those who fall asleep in Jesus shall receive their inheritance, and again awake in his likeness.

What may be the experience of each individual in bringing forth the new body in Christ cannot be described. The "Wise Men" did not inform Herod, the external mentality, but "departed into their own country another way." If you feel the moving in your soul and body of this High Self, rejoice and be glad, for it is the most wonderful, marvelous, tremendous revelation that can come to you. It is the entering of your soul into the Eternal Heavens prepared by the Lord for his saints.

Lesson 14, December 31

REVIEW.

GOLDEN TEXT—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

Live now.

Put all the force of your thought in present issues.

History repeats itself because men carry effete thoughts in their minds.

You become attached to what you think about.

Think about live issues and you become alive.

"Comparisons are odious"—especially dead ones.

Begin each day as if it were the first day of creation, and it will so become to you.

Many a man has tripped his feet by looking back.

The command of Moses to the children of Israel to "Go forward" had more real virtue than his ten commandments.

Do not be a "Jonah" and go back when the Lord tells you to go forward.

It is bad luck to be a "has been."

The business world has positions for young men because they do not waste their time telling about their past.

"A man's *thought* is his only burden."

Thoughts have weight, size, shape, color, and occupy space.

How many thought-tons are you carrying?

Drop every thought that is not vitalized with the Omnipresent, Omniscient, Omnipotent God.

Make these affirmations:

"I am Spirit and I recognize and understand the One True God, always present with me."

"I unburden all thoughts of the past onto the Omnipotent Lord of the Now."

"I *will* to think living thoughts of present value and I am thereby prospered in all my ways."

"My faith in the supremacy and power of the Spirit is omnipotent."

"The vitalizing energy of God in me preserves me in health and harmony."

"The honesty of God is expressed in me and I am true, just, honorable and upright."

"My highest desire is to know the Truth and live it."

"God-love fulfills its perfect law in me."

Lesson 1, January 7, 1912

BIRTH OF JOHN THE BAPTIST FORETOLD.

—Luke 1:5-23.

5. There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8. Now it came to pass, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10. And the whole multitude of the people were praying without at the hour of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And Zacharias was troubled when he saw him, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

20. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

21. And the people were waiting for Zacharias, and they marveled while he tarried in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

23. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

GOLDEN TEXT—"*Without faith it is impossible to please him.*"—Heb. 11:6.

In what way will this Scripture be the most profitable to the student?

By revealing its spiritual import, especially as it bears upon the growth of the soul in every individual.

What does Herod the king represent?

Sense consciousness.

Who is Zacharias?

Spiritual consciousness. Zacharias means "Remembered by Jehovah."

Who is Elisabeth?

The soul.

What is meant by the statements that they were stricken in years and had no child?

That they had fallen into the belief in years, and had failed to bring forth the fruits of mature spirituality, which is a certain consciousness of spiritual substance, life and intelligence. This is the child which every spiritually minded individual is expected to bring forth, which is John, the "grace of the Lord."

What is the entering into the temple by the priest?

This represents spiritual meditation—metaphysically called "going into the silence."

What is the burning of incense?

The finer essences of the body are transmuted to what may be termed the fourth or radiant dimension, and the finer foundation laid for an organism of permanent character. Paul calls it the "celestial body." This process takes place whenever the *I Am* makes union in the body with the Lord, or Higher Self.

What is the angel?

The thought of the Lord.

What is John?

The crystallization in the soul of spiritual thoughts joined with regenerated substance. This union brings forth on Ego that opens the way for a still greater Ego,

the Christ of God, the highest expression of Divine Mind in man.

What is the meaning of "And he shall go before his face in the spirit and power of Elijah"?

Force, energy, fire, power, simplicity, naturalness, are the characteristics of the Ego developed under these devotions of man with God.

Why was Zacharias made dumb? (The revised version says he was *silent*.)

These soul processes being unusual, even the spiritually minded do not understand what is taking place, and what the result will be, although assured by the messengers of the Lord of a propitious outcome. Where no explanation can be offered, the natural attitude of the individual is one of silence.

Lesson 2, January 14

THE BIRTH OF JOHN THE BAPTIST.—

Luke 1: 57-75.

57. Now Elizabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, what he would have him called.

63. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66. And all that heard them laid them up in their heart,

saying, What then shall this child be? For the hand of the Lord was with him.

67. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

68. Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people,

69. And hath raised up a horn of salvation for us in the house of his servant David

70. (As he spake by the mouth of his holy prophets that have been from of old),

71. Salvation from our enemies, and from the hand of all that hate us;

72. To show mercy towards our fathers, and to remember his holy covenant;

73. The oath which he sware unto Abraham our father,

74. To grant unto us that we being delivered out of the hand of our enemies should serve him without fear,

75. In holiness and righteousness before him all our days.

GOLDEN TEXT—*“Blessed is the Lord God of Israel; for he hath visited and redeemed his people.”*—Luke 1: 68.

This lesson emphasizes the importance of the *name* which you apply to your new state of consciousness.

In the previous lesson it is stated that fear fell upon Zacharias, when the angel of the Lord appeared to him. He did not understand what the strange experience meant, and in his timid ignorance presumed that it was evil. This is found to be the conclusion of many who have not clearly discerned the import of the changes that take place in mind and body when the soul is in the throes of the new birth.

A spirit of prayer, meditation and all-round Christian devotion opens a safe and sure way for one who is going the progressive path of the Lord. The Angel of Assurance convinces the soul that this experience is under the Divine Law and will bring forth a “son” whose name shall be John, “The grace of God,” or “The gracious gift of Jehovah.”

This calls our attention to the care with which we should *name* or characterize this new ideal of the soul.

If we should name it evil, and become terrified at the unusual conditions that arise in our thoughts and emotions, it would tear down instead of build up the body. Then name every experience *good*, and seek to understand its right relation to the Divine Plan of Redemption.

This lesson shows how both Zacharias and Elisabeth joined in proclaiming the "grace of Jehovah" as the name of their son, and then Zacharias breaks forth in a song of praise, rehearsing the virtues and powers of his offspring.

Here again is pointed out the power of man's word. What we *affirm* for our idea it will manifest. This is especially true of those ideas that are born in exalted states of mind. Remember that the mind is like a fruitful field that will bring forth according to the seed planted in it. The seed of the soul is the word or thought.

If you feel the working in your soul of God's Truth, join with Zacharias in a mighty prophecy for it. Here are twelve seed-words to plant in the soil of your Divine Idea—based upon the song of Zacharias:

Bless the Lord God of Israel.

A saving power is raised up.

He is the fulfillment of the holy prophets.

He is salvation from enmity and hatred.

He is merciful.

A constant reminder of the Divine Law,

That delivers us out of the hand of our enemies through fearless service of the good.

He is holy and righteous always.

He shall go before in all Truth and make ready the way of the Higher Self.

Through knowledge he shall save us from our ignorance and sins.

He shall show us the tender mercies of our God and open the higher springs of inspiration.

He shall show the way to overcome death, and bring everlasting peace.

Prayer Versus Vivisection

A Circle of Prayer for the abolition of vivisection has been formed, (the Hon. Secretry being Miss Horsfall, Meadow Studios, Bushey, Herts), and lovers of animals are invited to join in the outpouring of thought force by means of prayer concentration and will power, every Sunday at 10 a. m. or 3:30 p. m.

The following appropriate prayer is suggested:

Father of all Love, in whom we have our being; whose life maintains the universe and all that is, who sufferest in the suffering of both man and beast; save, we beseech thee, thy creatures, our little brothers, from their great suffering. Send the light of thy wisdom into minds that are darkened that they may see and understand the unity of all the life in thy universe. Grant that our prayers and supplications, which we raise at one time to thee, may hasten the day when all living creatures that thou hast made shall be delivered from the bondage of pain. Strengthen and guide us in our efforts to reduce pain that man inflicts on the animals who share thy life, thy world, thy love with us. Give us wisdom and power, that we may work well and wisely for the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the divine inheritance of both animals and men—shall rule on earth below as bliss reigns now in heaven above. Amen.

Those who wish to help further are invited to say the following words every morning at 8 a. m.:

"May the Divine Love and Wisdom illumine the minds of men, teaching them the kinship of all living beings, and their responsibility to help, protect, and cherish their younger brothers of the animal world."

All who decide to join the Circle are requested not to indulge in any harsh thoughts against vivisectors.—*Herald of the Golden Age.*

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning if, after all, we remain in total ignorance of *life*.—*Edward Purinton.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing
EDITED BY MYRTLE FILLMORE

The Angels' Song

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good will to men
From heaven's all-gracious King!"
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world.
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing.

—Edmund Hamilton Sears.

CHRISTMAS IN THE HOME



CHRISTMAS! What a thrill of joy pulsates the heart of the Christian world when the year comes round to the time in which heaven and earth lent their highest to usher in the crowning event in the progress of mankind.

The Babe born in Bethlehem was a gift to the whole world. Though the Hebrew seers had foretold, and the instructors of Israel had fixed the expectation and hope of the Jews upon a deliverer, yet

Judæa slept when he, of whom the Scriptures testified, was born. Judæa slept, but the Magi from the east, the watching shepherds, and the angels gave welcome to the Christ.

Christmas! The word that holds in its significance all the joys and possibilities of the God-man. Christmas! the time when angels and men rejoiced together over the coming of the Prince of Peace.

Christmas! Why, the spirit of the season quickened the soul of mankind before the Hebrew prophecies were spoken. Deep down in the instinct of the primitive man, who lived close to the heart of nature, the winter solstice stirred and thrilled with the coming of the spring.

On Christmas the great sun starts on his journey northward, the life forces within the earth feel the thrill of his radiant beams and the waiting energies of growth push out and upward, and beneath the cold and the snow, unheralded save to the heart of man, the spring is born.

All tribes and nations of earth have their legends concerning a Christmastide. In the fullness of time the dim impulse that reached out and up, groping its way to the light, found its fulfillment in the Christ-man. What wonder that heaven and earth were stirred to anthems of joy at the coming of man into his own!

Would it not be well for us to individually and collectively consider the question of how we can observe Christmas in the spirit of its true idea? We have enslaved ourselves with the burden of giving. We have lost sight of the real spirit of giving when we spend ourselves and deplete our purses for the sake of conforming with the almost universal custom of swapping gifts with our friends. It would be much more in conformity with the Christ spirit to use the time wasted, making useless things for Christmas gifts, in sending out to our friends the joyful thoughts that come from the spontaneity of the Christ love. The gift is but the symbol of what we desire for our friends.

When we identify ourselves with the outside things

the giving is empty and hollow; our friends receive nothing from such gifts, and neither do we.

"The gift without the giver is bare."

A number of years ago, at the beginning of the holiday season, the proprietor of a large jewelry establishment came to us for treatment. He was almost on the verge of a nervous breakdown from the stress and strain of the Christmas trade. Being a Christian and the superintendent of a large Sunday school in the city, we made bold to ask him what his ideas of Christmas were. This opened the way for explaining that since the one great gift to the world is the Christ, does not this inspire in all his children the desire to bestow upon each other some good thing? Not realizing what the true gift is, they seek to give its symbol. We made it clear to this merchant that he was in the place where he had the desirable opportunity of making a ministry of his Christmas trade, by realizing that back of the jewels that were being sought, was the Christ spirit that all his customers were wanting to impart.

He entered into the idea heartily, and after the holidays were over, he reported that never in all his business career had he experienced such a profitable trade. Better than that, he had kept hold of the Christ consciousness and poured it out upon his customers with the result that he had no sense of weariness, coming out from the holiday pressure in unusual health and spirits.

It is this spirit of Christmas that we should cultivate in the home. It is not the number nor the value of the gifts that makes our little ones happy. Everything depends upon the interest and livingness with which the children enter into the keeping of Christmas.

Among the many, many Christmas times observed in our home one stands out with greater prominence than all the rest, because of the way in which our boys were thrown upon their own resources to carry out the usual Christmas celebration. It was at a time when we were having our struggle to demonstrate "God our Supply,"

and the boys' little banks were not overly full. But there was plenty of courage and the determination to have a Christmas tree was not to be defeated.

One of the boys started out with a glow in his face, saying, "We'll have our Christmas tree, all right, mamma." As he afterwards explained, he knew an old nursery about a mile distant that had some evergreen trees that were to be had for the taking. The blessed boy trudged off down there with his hatchet, secured the tree, hailed a passing teamster, who was very willing to give him a lift, and so he came trailing his treasure home after him.

They anchored the tree in a corner of the dining room. The two older boys made a very neat support for the base. The younger brother was too small to do more than clap his hands and rejoice in their success.

The next step was to get something to put on the tree. So the banks were emptied, and all the available change in the house was brought into service, and mamma and the boys made an excursion down to some small stores, and O, the way that money stretched out and did things! It must have had the blessing of multiplication. Candies, nuts, fruits, tapers, and little things that their fancy selected, were bought. Then there were all kinds of queer shaped little boxes in which the candy and nuts were to be stored on the tree, and with joyful hearts the shopping expedition reached home.

Christmas eve the tree did credit to its clever originators, and all the children in the neighborhood who were to have a treeless Christmas were invited in. The Christmas spirit ran high, and a happier evening would be difficult to imagine.

After the festivities were over and the guests departed, the boy who had surmounted all obstacles in obtaining this Christmas tree, looked up with a puzzled expression of sudden remembrance, and exclaimed,

"W'y, I didn't give myself any candy at all!" His

older brother said, "Neither did I!" and both confessed that they had never had such a happy time.

Of course the baby brother had been abundantly remembered, but the older boys had entirely forgotten themselves in the joy of giving to others.

THE SOUL'S PREROGATIVE

HOW TO ATTAIN IT

To the great soul only, are all things shown.

To him the earth is ever in her prime,
And dewiness of morning; he can see
Good lying hid from all eternity.

His soul should not be cramped by any bar,
His nobleness should be so godlike high,
That his least deed is perfect as a star,
His common look majestic as the sky.
And all o'er-flooded with a light from far,
Undimmed by clouds of weak mortality.

—Lowell.

"I dwell with him that is of a contrite heart."

We are always negative to what we watch. It melts down our old ways and seats itself within us.

If we keep our watching faculty set steadfastly upon the magnetic fires that are streaming forever through our atmospheres we gradually lose our cold manner and become warm and attractive. If we keep watching some human being we lose our characteristics and become like him.

"Thou shalt lower to his level day by day,
What is fine within thee growing coarse to sympathize with clay."

Or we shall drop our coarseness and refine to his refinement, according as we watch above or below our former level.

There is One above the ears of man's mind. He speaks to all men everywhere all the time.

Something about all men everywhere hears every-

thing the Lofty One speaks. It is to the soul the Lofty Whisperer speaks. And the soul hears. Should any man watch above the realm of his mind and neglect his mental emotions, he would be lost in his own soul's listening ear and so be a new man altogether.

The new man he would be, would be the dayspring from on high—Emmanuel—God with us.

No chagrines of earth could touch his buoyant life. They would melt at his smile.

No thoughts of dislike or of like, of love or of hate would cross the smiling surface of his heaven-born mind. A new man of the upper realm would he be among us.

To him all the people would flock to feel the breath of his influence. The despoiling thoughts of their own minds he would sweep away. They would be like little children again with fresh, new hearts.

Sometimes there have arrived upon this earth children with upturned ears and eyes and nostrils on the inner plane, upon whose ears tones of the High Light have chanted, and they have not heard when common men, listening altogether to earthly stories, have told them how to live. Sometimes their nostrils have scented airs from the hilly districts of the lands unseen, and the great breaths of self-confidence have made them scorn the petty ways of the crowd. Fearlessness has uplifted them where others were afraid. The voice of authority uttered itself every time they opened their lips.

The upturned faculties of man are his ever-present greatness. He that feels these upturned faculties communes as deep calling unto deep, with the Unspeakable One on high. Into him falls some grace unfelt by downward-visioned men.

What shall it profit me if I gain your great love, my friend on earth, if I am not upturned as to my ears and eyes and nostrils to have the Lofty One inhabiting eternity my greater consciousness? For you may depart, but my God shall abide forever. How shall I comfort myself when the fading eyes of old age and the ashen

cheeks of dying beauty are my outward portion, if the fadeless beauty of my soul's uplifted eyes and cheeks has not been felt by me? Better to be heavenly hearted than to be king of the world.

He that sitteth in the heavens is always telling wondrous tales to the inner faculties of all mankind. "Unto you, O men, I call, and my voice is to the sons of men!"

"Hear, for I will speak of excellent things, and the opening of my lips shall be right things."

The veil of mind that hides the shining soul of man is noisy and restless. It is impertinent also, for it tells that the outward moves of flesh are to be watched and talked about and tended. This bold seducer—mind—tells that its own reasoning faculty is the highest gift of the Lofty God to man. But no! there is a silent, unheard, unostentatious soul forever keeping company with man, whose wondrous mandates call away from the moves of matter and the reasoning of mind.

He that hears its voice has no quarrel with his own flesh. He does not talk against it or talk for it. He has other themes for his tongue. He does not talk about his emotions of mind. He has other themes for his tongue.

The beauty of the loyal God, the royal carefulness of the kind Most High are his themes. He is not a reasoner. He is not an appetite. He is the new man with sparks of the altar fires of a new genius from the lofty throne.

Nothing on earth but the ardor that thrills one at the sight of beauty or the hearing of music is like the fire of the altar of the new genius—above all predecessors in the splendor of his power and originality. The pure ardor of appreciation of the marvels of genius is the fluttering wing of coming power to achieve; yet if the one who feels the ardor straightway forgets it, and attends, as before, to other matters, his own soul is hidden again in its meek acquiescence, behind his veil of mind and sensation, and waits and waits to have the curtains rent again.

The soul of man lies deep at his roots. Its silence is so profound that many have denied that it exists or has being. Its ears forever listen to the mighty tones above the thunders of the mountains of the earth. Its eyes forever see a face not visible to the brightest eyes of the highest mental reasoner. Back of the composer who tells enchanting notes smiles the harmony his inner ears were hearing. Back of the loving heart dwells the invisible lover and friend—the hidden soul in love with the Lofty One.

He that lets his soul listen for him is contrite, meek. He that lets his soul see for him is humble, retiring. "The meek shall inherit the earth." They shall act like masters, because the soul is king and conqueror always and everywhere that men keep still for its ways to be their ways.

There is a fire flake in the eyes of a genius. It hides and pretends nothing. It waits for him to be still. Then it fingers the keys of his brain as a master musician strikes the chords of an instrument, and straightway the genius is doing its marvels on earth. Nothing can resist the fire flake in action. Armies rise up to fight it, but the world keeps on its knees before it. Poverty and misfortune and low companions do their best to defile it, but it wakes the lyre or wields the brush or sings the tones caught from the irresistible One, independent of all disadvantages.

"Nothing," sang Plato, "can injure the subtle principle called soul."

Listen, O soul of mine, to the notes only thine own ears can hear! I am meek and lowly before thy grandeur and majesty.

The soul is man's eternal comrade, his beautiful Ruth. Though man with reasoning and sensation talks and thinks himself into his grave, yet beside his bones and his thinking machine sits this soul waiting for his flesh and mind to acknowledge its presence. For his flesh can be shone through and the mind can be glorified by acknowledging the deathless, wonderful soul.

And this is transfiguration. This is the heavenly day of the flesh. As the rose in the garden looks dark under the midnight skies of Sahara, so the flesh looks dark and decaying under the long night of its indifference to the presence of its own masterful, competent soul.

"As high as the heavens are above the earth," saith the Lord, so high am I in my difference from you as you seem. Let me be heard in your deeps. Let me be watched here on high till I shine into your deeps and light up your eyes with my fires.

"Until the day star arise in your hearts" look hither on high. Continue speaking to me and watch. I have a name with the gift of the understanding of all processes in its bosom:

I AM.

I have a name with the swift revelation of heaven in its fastness:

JESUS CHRIST.

The chastisements of your peace are upon the name Jesus Christ and your peace goes free. "He was wounded for your transgressions, and with his stripes you are healed" (Isa. 53: 5).

The freed man is he that returneth his vision to me.

The vision of a man is his one only creating and demonstrating power. When it is fixed upon me I am what he hears and feels. "I am he, and there is none that can deliver out of my hand." What man is there among you all who will watch me till the day dawn through his flesh and mind, and soul stands up in its grandeur prince and priest and king in the wonder of paradise? There are watchmen on my towers now waiting my smile on their soul. Though the night doth seem long, yet shall they hear the voice of me their bridegroom in the dawning.

"I am my beloved's and he is mine."

Let him be meek enough to hear my call.

[A lesson once given by the incomparable teacher Emma Curtis Hopkins, and treasured and here reproduced by one of her early students.—M. F.]

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, although they may be separated by thousands of miles; and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY
Unity Building, 913 Tracy Ave.,
Kansas City, Mo.

CLASS THOUGHT

December 20, 1911, to January 20, 1912

Held daily at 9 p. m.

*The law of the spirit of life in Christ Jesus hath
made me free from the law of sin and death.*

PROSPERITY THOUGHT

December 20, 1911, to January 20, 1912

Held daily at 12 m.

*The Jesus Christ Consciousness of Abundance is
now manifest in me and all my affairs.*

The Jesus Christ consciousness does always behold the riches of the Father. Opulence within expresses itself as opulence without. Spiritual power is always creative, dominating all things. It is not dependent upon bank accounts or material securities. When once it has been recognized and put into motion it is the master and never the slave of visible possessions.

The Jesus Christ consciousness works from within. The Master understood the nature of the invisible Substance and the law by which it is made manifest. When he wanted anything he went direct to the Father, using the law by which the omnipresent Resource is brought forth. He taught this true process of demonstration in the lesson of the lilies. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. It is not through external effort that we are provided for, but, like the lilies, it is in the appropriation of that which is at hand. Through the avenues of our faith and trust we bring the invisible Resource into manifestation.

GIVING

EDNA L. CARTER



THE spirit of Christmas is giving. No thought or act should be excluded from the guidance of the Lord, and the observance of Christmas should be brought directly under the Divine Law. It is well to remember that there is a *law* of giving and receiving, and it requires as faithful study as any of the other laws of mind. All giving is first mental.

The simplest statement of the law was made by Jesus: "Give and it shall be given unto you." Emerson describes the law in this way: "Polarity, or action and reaction, we meet in every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluids, and of sound."

Now is a good time, while the attention is naturally directed toward giving, to awaken an interest in the study of the law back of the universal desire to give and receive, and the first step in the study is the recognition that there is such a law. Interest in this subject may be easily quickened at Christmas time, but should not be confined to that season; therefore we shall consider the law in its general application.

If one is not demonstrating the law of giving and receiving he should set himself right, instead of looking for the cause in the one who receives. Let him ask himself if he is giving freely, abundantly, without grudging, without stint, and without thought of lack or thought of saving. Is he giving the *best* that he has, or only an

inferior quality, thinking thereby to save and get the best of the bargain, thus disregarding the Law?

It is so easy, when one is not demonstrating, to look for the reason in some one else. But all one has to do is to *keep* the Law. It will work for all who observe it in sincerity and truth. When one admits that the law is not working for him in its fullness, it is a confession, perhaps unconsciously made, that he is keeping back part of the price, and he should examine himself, instead of those of whom he expects to receive.

There is no reason to think that what you give shall come back through the one to whom you give. Knowing the unity of all men in Christ, the great Body,, the Universal Brotherhood, it is very evident that the personal idea "I give to you; you must give to me" shall be put away. The truth of it is, I give to you and you give to someone else and that one to another, and so on, and no telling how far around the blessing may travel before it comes back. It is a very beautiful and encouraging thought, and no doubt a true one, that the more hands your gift passes through, the more hearts that are blessed by it, the greater will be its increase when it returns to you.

Let us put away all childish faultfinding with others because they do not put back directly into our hand our gift with increase, and let us give freely without thought of the return, other than to know that the great Law shall bring to us our own, if we trust it and give bountifully. "He that soweth bountifully shall reap bountifully."

A gift with mental reservations is not a gift. There is no promise of increase except we let go freely and entirely and give, recognizing the Universal. Then the gift has a chance to go out and come back multiplied. This is just as true of what we do for others as of what we give, because doing for others is included in the giving part of the law. All who have tried in any way to compel others to give directly back to them what they have given, or its value, have stirred up strife. This is

because they have tried to force the law in a personal way instead of fulfilling it in the Universal. What we need is to educate *ourselves* to keep the law, and it will bring to us our own every time; possibly not through the channel we expected, but surely, none the less. Fixing the avenues through which his good shall come is one of the ways the personal man has of shutting off his supply.

We must give out into the Universal and keep ourselves open to receive in the same way. The natural man does something for another and straightway he expects "pay," (or an "offering," if he has a hint of the Law,) and he fixes his attention so firmly on that expectation that he shuts off every other avenue of supply and sometimes that one, too. Then he wails because of his failure to demonstrate, and wants the courts to get for him that which he claims is due; or if he is studying Truth, he wants some healer to treat for "justice" the one who is not giving him back his gift. Justice is away above and beyond such petty personal claims. She knows only the Universal and she will respond quickly when selfishness quits clamoring for her attention and unselfishness calls her.

EXTRACTS

From Letters Written to Students and Patients by the
Society of Silent Unity

The fitness of James and John to sit at the right hand of power in the Kingdom did not rest with Jesus, but with their compliance with the Law of the Principle (the Father). This is not predestination except in the sense that when the Law of the Spirit is expressed, all things are fulfilled by it.

* * * *

You should have periods of relaxation from all the mental tension of your work. Drop your center of consciousness deep down into your body and say:

"I now relax and let go all thought about my work. I am Spirit, and Spirit works in me to do that which ought to be done by me."

This thought practised daily will relieve all pain and nerve pressure.

* * * *

We gather from your letter that your real need is not separation from your wife, but the finding of the joy and satisfaction of spiritual union. When the old carnal life palls on people of the world they feel the impulse to get away from one another. But the Spirit is working and leading you up to something higher. If you and your wife will dedicate yourselves to God in the regenerate life, you will come into a new satisfaction in each other, and it will be enduring and ever-increasing as you go on growing in the capacity to receive and enjoy the Spirit. Do nothing hastily, but turn the whole matter over to the Spirit of Truth, quietly trusting and knowing that you are being led into something higher and better than you have ever known.

* * * *

Christ is saying to you, "Arise, take up thy bed and walk," which means that you must make some strong affirmations of spiritual health in order to be lifted out of the negative race claims into which you have fallen.

Judas represents the life force in man, which sense has turned to selfishness. In regeneration a new influx of energy is poured out upon the whole body, and the life, especially, quickened. This stimulates the error also, but error destroys itself. These things will be made plain when you read the Scripture in the Spirit.

* * * *

The Scripture is full of the working of this law. When the Syrians came with horses and chariots and compassed the city of the Israelites round about, Elisha the prophet knew he was defended by a heavenly host and he prayed that the eyes of his servant might be opened to see, on the mountains, the horses and chariots of fire.

Horses represent the vital force in man, fire the swift energy of Spirit. The mountains are high exalted states of mind. Elisha refused to see limitation. He trusted in the help of the Lord and had the eye of faith that saw the protection of the Almighty. "Though an host should encamp against me, my heart shall not fear." This assurance of the Psalmist is felt and the truth back of it is demonstrated again and again by all who are spiritually quickened. They know the power of Divine Ideas to protect and lift up even to the uttermost salvation all who have faith in the power of the One Mind.

* * * *

Back of the thought is the idea of its completeness, and man has power to enter into ideas in their fullness. The great mind is incarnated in man as fast as he will let it into his consciousness. The Oriental doctrine of reincarnation limits this. To us, man is incarnated with every conscious thought, and every time we get a new thought there is a new incarnation. It is possible to live many lives and not die. The body goes through a change with every idea that enters the mind. If you are looking on the bright side you cannot help incarnating hope and joy, and you will soon wear the smile that won't come off. Through incarnating the Ideas of Divine Mind into your conscious thought you can lift yourself into any position. Ideas have power to change the whole character of a man and his surroundings. The universe itself goes through a change at the behest of man.

* * * *

People think they should thank God for those things only which they have, but that is not the spiritual law. The Law is that you should also praise and give thanks for the things that you *expect* to have. If you want to bring things into visibility, begin at once to praise and give thanks for them as though they were already yours.

This is in keeping with the words of Jesus, "When ye pray, believe that ye have received and ye shall receive."

THE LEESER TRANSLATION

Our attention has been called to the Leeser translation of the Old Testament. This translation is made by Isaac Leeser, a Hebrew, and we consider it especially reliable as the Hebrews ought certainly to know their own language better than others who have essayed the work of translating the Old Scriptures. It is very interesting to see how some of the apparent contradictions clear up when read in the light of a correct translation. The most striking instance of this is found in the fifteenth verse of the one hundred and sixteenth Psalm, an old-time favorite at funerals. In our common version the text reads "Precious in the sight of the Lord is the death of his saints." In the Leeser translation this is given, "Grievous in the sight of the Lord is the death of his pious ones." Very different, and also in keeping with all the good Bible teachings about life.

Another text put out of commission as a funeral text is Psalm 37: 37—"Mark the perfect man, and behold the upright: for the end of that man is peace." According to Leeser this verse reads, "Observe the perfect man, and behold the upright; for there is a (happy) future for the man of peace."

Other interesting passages are Psalms 103: 5:

Who satisfieth with happiness thy spirit, so that thy youth is renewed like the eagle's plumage.

And Prov. 4: 20-23:

My son attend to my words, unto my sayings incline thine ear. Let them not slip away from thine eyes: guard them in the midst of thine heart.

For they are life to every one of those who find them, and *to all his body a healing.*

We do not know what ripples of healing are set in motion when we simply smile on one another.—*Henry Drummond.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

"Himself took our infirmities and bare our sicknesses."

The mission of Jesus was to free men from sin. This of course includes the effects of sin. All weakness, infirmity, sickness and death are the result of sin, so we can readily see just how the salvation of Jesus Christ reaches to the uttermost need of men, removing as it does both cause and effect; that is, all afflictions and the mental states which produce them.

This is not a mere theory, but a demonstrable truth; and now, when we are celebrating the coming of Jesus Christ on earth as Savior, the following demonstrations, made by those who believe in his ever-present healing, redeeming power, are of more than usual interest.

Healing

Piedmont, Mo.—The doctor brought a man suffering with dropsy here, and tried to cure him. He treated him for a month, tapped him two or three times, and finally gave him up. A friend and myself had him write to you for treatments, and in three weeks he left here, completely cured.—*E. C. R.*

Springfield, Mass.—About the time you received my letter the pain in my tooth subsided and all swelling and inflammation soon left. When I went to the dentist for the operation to correct the "split root," imagine my surprise when he decided that it had not been split, though before he had been very positive it had. I know that it was a clear case of healing.—*J. W.*

Los Angeles, Cal.—I want to thank you for what you have

done for me. The eczema has all left me, and I am gaining strength wonderfully.—*S. M.*

Cooper's Plains, N. Y.—I am so thankful to tell you of the great change in E. L. D. He had a large bunch in his side, very sore and tender. The doctors had pronounced it cancer. Just after I asked you for treatments, it flattened out and the pain grew less, and finally it passed off through the bowels. The doctors are very much mystified as to the cause of such a wonderful occurrence.—*J. D.*

Harvard, Mass.—I have improved in many ways; have not used a wheel chair for weeks.—*E. E. H.*

Toronto, Can.—At 7 p. m. my sister was suffering with diphtheria and pneumonia, her throat was nearly closed, and each breath she drew was like a knife thrust in her back, and her head seemed to have a weight on it. With your help, at 11 p. m. she fell into a deep, quiet sleep. To-day she is well.—*E. H.*

New Albany, Ind.—In the thirty days you have been treating me, I have improved right along, and now am able to walk quite a little distance. I have gained two pounds and am rapidly losing the old melancholy state of mind. The tuberculosis of the bone is healed.—*M. F.*

Milburn, Okla.—I am much better. I do not suffer at all from constipation any more, and the pains in my liver and spleen are gone.—*Mrs. R. H. F.*

Milwaukee, Wis.—Although I have not received a letter from you since I made my appeal to you in behalf of my son, I know that you have been giving treatments. The effect has been too striking, too palpable for any mistake. It has been like Pentecost with me ever since my letter reached you, and the results have been perfectly evident upon my son. He sleeps better (insomnia was one of his most serious troubles); he has less pain and dizziness. I am full of hope and courage. The physician, called one of the best "diagnosticians" in the city, had left me no hope. Now I am strong in the belief of my son's restoration. You can imagine the change in my feelings—from the depths of sadness to the fullness of hope. I am simply overwhelmed with the power of the demonstration, the might of the power of faith.—*L. M. D.*

.. *Los Angeles, Cal.*—Constipation has left me. I cannot tell you how happy and free I feel.—*M. S.*

Wetmore, Col.—The treatments we have received have been wonderfully effective and we owe so much to you. My son has had but one attack of headache since I wrote, and his other trouble—constipation—is well.—*Mrs. M. C. B.*

Portland, Oreg.—Your work for my little son has been wholly successful. The catarrh, stoppage of nostrils, and the stomach trouble have entirely disappeared and he weighs more than he ever did in his life.—*H. H. F.*

St. Louis, Mo.—Discontinue your treatments for threatened appendicitis for which I telegraphed you several days ago. I seemed to have a very severe attack, but it disappeared the second day after I sent the telegram, and before your letter reached me. While waiting on your letter of advice I used some of the beautiful affirmations in "Christian Healing." On the morning of the second day, I had gotten up quite late, and though inclined to lie down, felt that I must stay up a little while at least. All at once the pain in my side and my head left me. I felt so differently and knew that I was healed. I have used the thought you sent me many times in appreciation of my returning health and strength.—*F. C. D.*

Wraysbury, Bucks, Eng.—I cannot thank you enough for your wonderful help. I wired to you to treat my little boy, and within a few hours he began to recover.—*M. H.*

Bunker Hill, Mass.—I am feeling better than I have for two years. I walked two miles the day after writing to you, and go up and down stairs a dozen times a day and do not feel tired as I used to. I realize more and more every day the teachings of Unity, and so many things have become easier for me to overcome.—*I. M.*

Lincoln, Neb.—We are happy to tell you that G. H. is now in her own home. Wish I could tell you the surprise of the five doctors and the two nurses, for they had said nothing could be done and that she was "dead from the first." We think that the fever treatments are not needed now, thanks to God and you.—*J. M.*

Victoria, B. C.—It is with a heart full of gratitude that I write to tell you of the marvelous improvement in my daughter's throat. I am grateful to the loving Father and to you for the wonderful help you have been. As soon as you began treating her the lump gradually grew less and less.—*A. R.*

Savannah, Ga.—I want to tell you how much sweeter life has been for me since I found Unity. Despondency has almost entirely disappeared since I came to you and found the right way.—*E. O. C.*

Cameron, Mo.—My burden is being lifted and I am so grateful. It is such a short time ago that I thought I would have to leave my family, that I get almost overcome with joy at the change in me.—*Mrs. L. B.*

Wellston, Okla.—We can see that our brother is gaining as

to his hearing, and is completely renewed as to his cross, irascible disposition. He has become remarkably lamblike, and his general health is so much improved. God bless you for your help. I received money from an unexpected source to help me meet a debt that I was much concerned about. Thank you very much for your help in this.—*V. R.*

Perth Amboy, N. J.—I wish I could find words to express all that Unity has done for me. It is Life—fullness of Life—a new light on old Truths; it is God. I say it reverently. The Bible is a new book to me, although I had loved it many years.—*E. S. M.*

Marshall, Texas.—I am doing so well, and feeling so bright and full of ambition. You dear, good people are directing me to find myself, to realize my own ability. All sorrow and pain I have suffered are small in comparison to the joy and peace I now experience. May God bless and strengthen you in your great Unity movement.—*Mrs. T. W. D.*

Medford, Oreg.—I am daily being renewed in health, and growing in faith, and feel greatly encouraged. God bless you in your noble work.—*E. B. S.*

Salt Lake, Utah.—I am beginning to understand many things spiritually that were blank to me some time ago. Thank you so much for your help.—*Mrs. H. S.*

Nashua, N. H.—I thank you all for what you have done for Mrs. M. It is wonderful the way she has been led.—*J. E. W.*

Cincinnati, Ohio.—Inclosed find a free-will offering from one who was never so happy in all her life before, as she has been during the last few weeks—since she has been one of your band. God bless you.—*E. P. B.*

Los Angeles, Cal.—I praise the Lord and bless you all for the sudden betterment of my condition. The way is brighter and the future propitious. My son is stronger and better.—*G. M. B.*

Merrimacport, Mass.—I want to say that the rats have certainly diminished. I do not hear them in the house at all, and one can hardly believe it—they were so in possession.—*E. S.*

Manitou, Okla.—I feel as though my eyes had been opened to the real plan of salvation. If I should write forever I could not express what is within.—*G. A.*

St. Louis, Mo.—My husband is doing fine. There is no fault-finding or grumbling. He is working, and everything is harmonious. Thank you eternally. I have no words to express my thanks.—*Mrs. W. V.*

Buffalo, N. Y.—I want to thank you for the harmony that has come into my home the past months. Never before have such harmonious conditions existed, and I feel that God has been very good to me. Everywhere I go I hear of the wonderful work you are doing.—*H. M. L.*

Valier, Mont.—I am inclosing a love offering, which does not begin to express my thanks to you for the many good things you have brought into expression through my true Self. I notice an improvement in my speech, for which I am very thankful.—*H. W. P.*

Portland, Oreg.—We all feel very grateful to you for the thoughts you held toward my brother the night of his recital. He is usually very conscious when appearing before the public, but that night he went straight through his three solos without a bit of trouble.—*K. L. G.*

Wellsboro, Pa.—If I did as I feel like doing I'd fill this letter full of praises for people—for Unity—for God. I believe that it is the first time that I have ever felt real thankful and joyous. I'm wonderfully improved. I unfold very slowly, but I don't care, since I know it's sure.—*L. F.*

San Antonio, Texas.—I want to thank you for a blessed peace that has come to me. I am happier than for several months, and I thank God and you for this relief from anxiety. I am rejoiced to report that my dear little friend is doing well. I am very happy over it, and so is she.—*M. L. F.*

Rome, Ga.—A friend from Mentone, Ala., wrote me that her mother had been healed through Unity. She wrote me also of the healing of a young lady on the mountain through Unity. I know several families where meat is conspicuous by its absence. Reason: February UNITY.—*B. S. M.*

Pana, Ill.—I am glad to say that I have enjoyed and gotten much help from the last words you sent me for concentration. Thank you for your help in concentration. They have helped much, and made me to feel that I am getting at least some definite results, for which I am thankful. When I left St. Louis, in the middle of April, I had not read much on being a "vegetarian"—had only glanced through the February number of UNITY. About the second night after I was at home, I dreamed (where I had scarcely given it a thought) that some minister was going to "lay on hands" so that I would not eat any more meat; and in my dream I was so glad, because I thought that might be the beginning of a spiritual awakening. That was on Friday night, and on Sunday morning I read the whole of February UNITY. And since then we have no desire whatever for meat. It seems so strange, but I am glad that

it is so. I always thought before, that a meal wasn't a meal without plenty of meat. I also drank coffee, because I felt in some way that it counteracted the effect of the fat in meat. Since then I have no use and do not care for either. Perhaps all good things are coming at once. I received your letter on May 26th, and on the 31st I received a letter from my sister. She had had (as a surprise to her) an increase in salary.—*Miss C. E. P.*

Rock Creek, Mont.—I am so happy to report that Mrs. C. is entirely well, and is at her work, teaching school. The doctor came back after he advised the operation, and said he did not understand the case, but left a prescription which we did not have filled.—*L. H.*

Durham Center, Conn.—I am glad to say that the eruption on my neck and face is well, for which I am greatly thankful.—*A. S. F.*

Cassie, W. Va.—My stomach is better and my constipation is cured. I think God's Truth is taking root in my heart and life.—*G. R. B. W.*

Gig Harbor, Wash.—Sunday I walked one-half mile without pain, and a part of the way I felt the exhilaration and pleasure that one in perfect health feels when taking a brisk walk; and that is something I have not felt in years. I must tell you, too, of the wonderful experience I had while concentrating on the thought you gave me to overcome my temper—"I have the Christ Mind within me." The whole universe seemed to open up, and I could see everything. For a short time I realized that I was one with the Christ Mind, and could not think without including all things. My thoughts seemed to flow out from me, filling all space. It was the most wonderful experience that I ever had, and every time I feel like giving way to my temper I think how clearly Christ sees all things. I cannot tell you all you have done for me; words cannot express the love and gratitude I feel.—*A. S. I.*

Chicago, Ill.—I wish to thank you for curing me of hay fever. When I asked your help I was suffering very much, and expecting to suffer many weeks longer, as this disease lasts until frost. But thanks to your help, I am relieved. The word you speak is quick and powerful, and I lift my heart in gratitude and appreciation for the blessing I have received.—*Mrs. C. E. I.*

Kalamazoo, Mich.—My mother's health is improving right along. The tumor is growing smaller every day.—*Mrs. F. H.*

Martin, Texas.—I cannot express my feelings for what you have done for me. I have called on you for help for my loved ones repeatedly, and you have never failed me. The last case

was my son, who was suffering from fever, a pain in his side, and a troublesome cough. He writes me now that he never felt better than he does at present. Praise the Lord.—*Mrs. W. S. C.*

Arkansas City, Kans.—Accept my sincere thanks for the relief you have given me. The place on my breast is growing smaller, and I know that it will finally disappear altogether.—*Mrs. P. A.*

Concordia, Kans.—My husband is now entirely well. I praise God for this quick answer, and thank you sincerely for your help in his behalf. May God bless you abundantly in your noble work.—*Mrs. T. St. P.*

Burlington, Vt.—Thank you so much for your last treatment. My bowels responded as soon as I received your letter and commenced to do my part. You are opening my eyes to the light, and it is wonderful, glorious. I want to live the beautiful life every minute.—*C. K. R.*

Philadelphia, Pa.—I thank God for the change and blessing. I am much improved, and growing stronger every day; can walk better and am not troubled by the fears that so sorely beset me when I wrote you last. It is a grateful woman who writes this letter to the Society of Silent Unity. May God increase your power and bless your words and works.—*M. E. H.*

Imboden, Ark.—The typhoid patients are all healed. The young lady is so much stronger that she has taken a music class. And, too, my financial difficulties are disappearing. This is a glorious work, and I am so thankful that I learned of Silent Unity when I did.—*N. M. K.*

Spokane, Wash.—About three weeks ago I asked for help for L. J. for tuberculosis of lungs and bowels. She had been suffering dreadfully, and had grown so weak that she was unable to walk across the room. As I expected, the pains ceased and she grew better as soon as I started my appeal on its way, and a couple of days before you received it. Inside of a week she walked a block.—*A. C. G.*

Oakland, Cal.—I am very much interested in the live and let live thought, having taken part in the kind love thought for the dear animal creation, and especially after I had been healed of the flesh-eating habit. That healing took place while at dinner; in an instant of time the truth of the proposition dawned upon me—namely, Was there any love in the proposition from the slaughter house to the table? and I almost said aloud an emphatic No! The false appetite and desire, etc., left me completely in an instant, for I could not see anything but a thought of cruelty to the dear creatures. And then there came such a sense of love for the animals and all created things!



The law of the spirit of life,
in Christ Jesus hath made
me free from the law of sin and death.

From UNITY for December, 1911, Kansas City, Mo.

So in giving up or being freed from the pottage, I received a baptism of infinite love, thus realizing a much broader and grander sense of my birthright as a son of the God of Universal Love, which has been ever since unfolding grander views of love, life for all, with all.

The above demonstration was made about ten years ago, for which I am indeed eternally thankful to the Almighty power of Love, ever. I had worked on this proposition from the standpoint of "There is no life or intelligence in matter," etc., and that I was not killing or could not really kill anything, because life is God and cannot be destroyed. This latter statement I know is true. So I vacillated for years, sometimes eating meat and sometimes not eating it; but when the standpoint of love came, and confronted me, I was instantly and completely healed, for all of which I am truly grateful to the Giver of all good, our Father everywhere, ever!

Hence the above is the reason I am especially interested in the February (1911) number of the *UNITY* magazine. So far I have been able to get only two of the February number here, and I should very much love to have you send me one dollar's worth, or as many as you can spare—from a dollar's worth down to one—and I will remit for the number you send. Now with kind regards and love to you, yours, and all, I Am,—A. B.

Philadelphia, Pa.—I report progress, especially in spiritual conditions, and seem to have lost all sense of fear.—*H. L.*

Laramie, Wyo.—My last letter contained an appeal for harmony. It seems that it was hardly asked before I began to feel better. Things seemed to shape themselves into a more harmonious attitude. H. is doing so well; never before did she enjoy such health.—*C. B.*

St. Louis, Mo.—I want to thank you for all you have done for me; for the light in the darkness; for helping me to open my eyes to the Truth, and all the teachings you have given me. Under our Father you have made life a different place and given me reasons for living which I had not before.—*H. A.*

Ilkley, Yorkshire, Eng.—I thank you a thousand times for all the help you have given me. I thank you beyond words to express.—*E. V.*

Oakland, Cal.—The "morning light is breaking." My husband is finding the way. God is beginning to manifest himself, and my husband is seeking to know the Truth for himself. He has been benefited in more ways than one. He has been sustained, and gives thanks to the Father. I thank you.—*Mrs. M. M.*

Chicago, Ill.—Inclosed find my offering; not to pay you,

for no money can do that. The untold wealth of God in the midst of you can do for you what he sees you need. Every day and in the night I ask our Father to pour out his blessing upon you individually and as a society. It is wonderful how different life looks. It seems that there had always been light, but we did not see it. God bless you, God bless one and all—*Mrs. E. J. W.*

Lyons, Iowa.—Do let me tell you, that after passing through what seems to have been the "darkest before dawn," I seem to be in what I understand as the "second stage of understanding." I would express most sincere thanks for your existence, and my attention being called to you by a mutual friend.—*E. W.*

Birmingham, Ala.—I feel like a changed being since I have been studying UNITY and receiving your treatments. I can go into the silence so much better, and my mind is peaceful and I do not worry as I used to do. I thank you for your kindness.—*Mrs. L. W. H.*

Redondo Beach, Cal.—To say that I am happy and thankful for what is, sounds very tame, because I seem to be unable to express my real happiness. I thank you all again.—*H. D. H.*

Vernal, Utah.—I cannot begin to tell you how I appreciate what you have done for me and how much I have improved in finances, health, and even personal appearance; and I believe, too, that my disposition is improving. My mother asked you for help some time ago, and directly felt the change, and now her health is much improved. You may discontinue treatments.—*I. C.*

San Diego, Cal.—I feel so encouraged the last two or three days, and know that my understanding is deepening. I feel so grateful to you for your help.—*Mrs. J. E. N.*

Oakland, Cal.—Many thanks to you for your help. The understanding is becoming clearer all the time, and I am being spiritually benefited more than I can express.—*A. L.*

Chicago, Ill.—Great power for good is being centered in the home, and old conditions are gradually weakening. My mother is being awakened to new life through reading UNITY.—*Mrs. T.*

Kansas City, Mo.—My son's disposition changed almost as soon as I wrote to you of his quick temper and anger, and he has been much improved physically and mentally; he is very agreeable and pleasant; he is more natural in every respect. My daughter received immediate help when I wrote to you last, and was able to return to school and continue with her work.—*Mrs. D. C. N.*

Utopia, Mont.—When I moved from my home in Washington to a lonely homestead on the prairies of Montana, my inclination was so strong to run to Society of Silent Unity, instead of God, for help, that I resolved that no church, society, or person should come between myself and God. I have worked along that line during the entire year, and yesterday and to-day have been so full of results that I come to you, not with pleas for help, as heretofore, but with a heart full of thanks for the results of your teaching, and the earnest hope that your uplifting influence may be felt in every home in our broad land.
—*Mrs. C. H.*

Alton, Ill.—What joy it is to receive one of your uplifting, inspiring letters. Each one has its own message, touches the particular spot that needs attention, with its magic healing power, and destroys some illusion by shedding a ray of the light of Truth upon it. God bless the work and its supporters everywhere, especially Silent Unity. I am much restored in mind and body since the last report, and seem to get much better results in trying to merge my consciousness with that inner life through the silence.—*F. M. S.*

Memphis, Tenn.—I am so thankful for the kindness that you have already done me. I feel better in every way; my mind is more settled, and I am happier, and enjoying the knowledge of God more thoroughly than ever before in my life.—*T. S.*

New York, N. Y.—The statement you gave me, "I am the living expression of the Christ Mind," seems specially applicable to my present needs in every way. It must have been inspiration that prompted you to use that particular statement. I assure you, dear friends, I am just living by it and through it, as well as the many other comforting thoughts expressed in UNITY.—*M. W. S.*

Marshalltown, Iowa.—I have found a very dear friend in UNITY. I don't feel as though I could get along without it. It has been my stay and comfort many times.—*Mrs. M. C.*

San Luis Obispo, Cal.—You may discontinue the treatment for my husband, as he is all I could wish. Many, many thanks for your kindness in helping him out of the condition that seemed to exist. He is a different person, and we are so thankful and so happy. We are getting along nicely in our business.—*I. O. S.*

Los Angeles, Cal.—I am so much better than two months ago, when you began, that I am a new creature; especially do I feel a vitality of uncommon degree. I am all one song of praise, and already I have had some results in helping others.

I have been through a good deal of helpful study of the new wisdom in various forms, but I think your practical ministry is the most needed. It is indeed the Christ consciousness, the universal Life which is coming forth again in full measure. It is a great awakening. All the trouble in the stomach is gone, and I am full of delight in the new attitude of mind toward life. I have been working hard, but that is right, I know, and should bring no ill results. I recognize the power of your united work and am thankful to profit by it in getting my own relation to the great Source established.—*A. S. P.*

Boston, Mass.—I am improving. What more of a Christmas present could one wish for than to find one's self improving mentally, morally, and physically? God bless you.—*A. S. G.*

Prosperity

New York, N. Y.—I thank you for the treatments you have been giving my father. The danger of financial failure is past, I rejoice to say, and the tide has turned in the other direction.—*H. R. S.*

Sacramento, Cal.—Three months ago I asked for prosperity treatments, that I might be able to sell some land that had been for sale for seven years. I now write to tell you the land is sold. The deal was closed yesterday. I am deeply grateful for this blessing. It is a help to me and to others also.—*F. S.*

San Francisco, Cal.—I am inclosing the dollar from my "Prosperity Bank" with much pleasure and blessing. I have enjoyed the *Weekly Unity* very much, and shortly after my Bank came I received most unexpected help through what would otherwise have been a trying time.—*N. Z.*

Seattle, Wash.—I wrote you about six weeks ago for prosperity treatments for my husband. You are certainly helping us from day to day. I also asked for treatments for my daughter. She has improved wonderfully. She is brighter and more cheerful than she has ever been. She has not complained once of her eyes, and when I wrote she was about to be fitted with glasses.—*Mrs. J. H. S.*

Oklahoma City, Okla.—My husband has received great benefit from God through you in the past two months. We know all who have faith and acknowledge God's unlimited supply may receive from it.—*Mrs. W. A.*

Portland, Oreg.—I asked for prosperity treatments and wish to thank you for your help. I have been more successful than I anticipated in my new location.—*C. D.*

Springfield, Mass.—Two months ago I wrote for a Prosper-

ity Bank, and one month ago for continued treatments, and the results are wonderful. Prosperity comes from all directions through the power of the Spirit. I thank God for the realization of the Christ within which grows stronger every day.—*Mrs. H. E. H.*

Madison, Wis.—I wrote you a short time ago that I would like a good tenant for my flat, and the next day I received word that the present tenant would remain all winter.—*J. W.*

S. Yakima, Wash.—Since writing you for prosperity and health, I am very much better, and I have surely been getting my share of work. Before that, I did not have as much work as I needed, as there are so many here of the same profession. You have helped me greatly and I want to express gratitude.—*L. E. B.*

Visalia, Cal.—Your prosperity treatments for me have done wonders. My rooms have been full almost every night and at times I have had to put up extra beds to supply the demand. I thank God for the blessed truth and light that has come to me. My life is so much brighter and happier.—*M. E. W.*

Your last letter has done me worlds of good. I am so glad to tell you that we had more fruit than we expected, and we have paid off all our debts and will have some money left when we get through our fall work. Praise the Lord.—*Mrs. J. D. G.*

Chico, Cal.—Your answer to my request was received and the results were almost instantaneous and beyond all expectations. I received an offer of a position at an increase of twenty-three dollars per month more than I am now getting, and I am going to the place the first of next week.—*Mrs. M. E. R.*

Louisville, Ky.—I have been greatly helped by your treatments. I am a business woman and my business has been greatly enlarged and I have been given the strength and knowledge to manage it well.—*M. P. E.*

Memphis, Tenn.—I am glad to inform you that to-day I was told to be ready to go to work on Monday. About half an hour later, the manager of another company offered me a place also. Having told him that I was already engaged, he said, "Well, give it a fair trial, and if you don't like it, just come to me." I spoke to him of my brother-in-law's intention of coming to this country with his wife. (They live in Scotland.) He said, "Tell him to come right away, there is a place waiting for him." The hand of God is truly working here. Every one in the house where I live is surprised. I will send some of your literature across the seas and help spread the glad tidings.—*W. E. M.*

NOTES FROM THE FIELD

JENNIE H. CROFT

Mr. John Milton Scott, author and lecturer of New York City, gave three courses of lectures during October in St. Louis at The St. Louis New Thought League, 509 N. Newstead Ave. Mr. Scott delivered Sunday morning sermons in Rev. H. H. Schroeder's church of Practical Christianity. Large and appreciative audiences found mental and spiritual inspiration in Mr. Scott's words.

The Divine Truth Center of Portland, Oreg., reports that the Center is in such a flourishing condition that a larger hall was necessary, and one has been secured in the Selling-Hirsch Bldg. Rev. Thaddeus M. Minard is in charge of this Center and is doing most earnest work in uplifting his people and teaching them the way of truth, joy, and prosperity.

Last month we noticed the removal of Judge and Mrs. Benson from Oklahoma City to Los Angeles, Cal. We have received a letter from them stating that they hold Sunday services in the Independent Church of Christ at 17th and Figueroa Sts., and are organizing a society known as The Unity Center of Practical-Scientific Christianity. For further information call on these good people at 1327 West 11th St.

The new Metaphysical Club of Washington, D. C., reports an encouraging spirit of fellowship among the workers in that city and vicinity. Excellent meetings led by the speakers, teachers, authors, and others have proved an attractive method of creating more interest and making the movement a success. The Club is located at 1428 Clifton St., N. W.

Mrs. Candis J. Hall, 528 Delaware St., Buffalo, N. Y., is one of the teachers and healers long known in that city and may be found ready to minister to the needs of those who come to her. She is also connected with the New Thought Center recently formed in Buffalo, and informs us that the Center started with a goodly membership with promise of more.

Mr. and Mrs. George Andrews, 7 N. Seabright Ave., East Santa Cruz, Cal., will take into their home any Unity people

or Truth students who may desire a home in harmony with their beliefs. A sort of Rest Home appeals to many who are sojourning in this part of the country for the winter, and this is what may be found in this home.

Mr. and Mrs. James Porter Mills have visited Unity Society at 305 Madison Ave., New York City, and were received with pleasure. Dr. and Mrs. John Murray, of 13 W. 81st St., well known in New York, are frequent callers at this Center.

The Column is the name of a new magazine just born into the world of New Thought. It is the organ of the New Thought Church and School of Denver, Colo., and is edited by Julia Seton Sears, M. D., Dr. LeRoy Page Walton, and Harry Fielding. Price \$1 a year.

Mrs. M. Edna Owen Stegner of Bridgeport, Conn., opens her rooms every Sunday afternoon from four to six o'clock to all who are seeking the Higher Life and are looking for help along the way. Her home is at 325 State St., and a hearty welcome is extended to all.

San Francisco has another Truth center known as the "Mission Center of Truth," located at 1132 Shotwell St., where Thursday afternoon meetings are held. The Sunday services of the Center are held at the Hall, 2376 Mission St. Help this Center along by your presence at these meetings.

Mrs. Anna H. Ray, at one time one of the efficient teachers and healers at Unity headquarters, now located in Minneapolis, Minn., has established herself in new quarters at 2200 Hennepin Ave., that city, where she may be found from 9 to 12 and from 1 to 6 each day. She opened a class in Concentration, the initial session being largely attended, and applications for admission constantly coming in. Mrs. Ray's ministry is upon the free-will-offering plan, which many are proving to be the fulfillment of the law "Give and it shall be given unto you; freely ye have received, freely give." Mrs. Ray is also vice-president of a new movement in Truth lines in Minneapolis of which we hope to give news later.

We rise by things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet.

—J. G. Holland.

BOOK REVIEWS**JENNIE H. CROFT**

MATERIAL ABUNDANCE. By Florence Willard Day.

Booklet, published by the author, to whom orders must be addressed. Price 10 cents. Address The Cecil, Apt. 405, Washington, D. C.

"How to Realize and Demonstrate Material Abundance through the Practice of Faith," is the full title of this little book. This is the second edition, and is revised. We continue the recommendation which we gave the first edition, believing the teaching most helpful.

THE EIGHT PILLARS OF PROSPERITY. By James Allen. Published by T. Y. Crowell & Co., New York City. Cloth, \$1, postage 10 cents.

Mr. Allen's usual strength and clearness of thought is fully apparent in this book which deals with that prosperity which concerns the welfare, well-being and happiness of all men and women. The pillars which support true prosperity are Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality, and Self-reliance, and to each of these principles a chapter is given. The author states that "The moral virtues are the foundation and support of prosperity as they are the soul of greatness. Without them there is neither strength, stability, nor substantial reality. To find moral principles is to have found prosperity." It is a book which should be read by young men, and older men also, for all who read will become better able and more fitted to attain true prosperity.

THOUGHTS ON THINGS PSYCHIC. By Walter Winston Kenilworth. Published by R. F. Fenno & Co., New York City. Cloth, price \$1.

This book deals with things concerned with and related to the soul. Life in its real sense is considered, that we may see the realities of life in their true relation. The author would help man to understand his possibilities and powers and the proper use of these powers that he may reap the results of well directed effort.

THE MASTERY OF BEING. By William Walker Atkinson. Published by Elizabeth Towne, Holyoke, Mass. Cloth, \$1.

Mr. Atkinson unfolds the plan of being and its application to mankind. His conclusions point to the glorious present

for humanity and the powers of mastery latent in man. Do your own thinking, is the keynote.

REASON AND SENTIMENT. By Dr. Paul Dubois of the University of Berne, Switzerland. Translated by Edward G. Richard's. Published by Funk & Wagnalls Co., New York City. Cloth, price 50 cents, postage 5 cents.

This book presents a very readable and instructive discussion on the relative value of reason and sentiment in determining the moral side of the source of our daily actions. The author gives valuable information on the effects of a well-regulated mind as the basis of a well-balanced judgment. From a well-trained and richly stored mind Mr. Dubois presents in most logical reasoning many convincing truths which cannot fail to be helpful to thinking people.

FRUITS OF THE SPIRIT. By Elizabeth Chase Regnier. Cloth, price 50 cents. Published by the author.

This little book is a menu of daily spiritual food. It is stimulating to the mental appetite with its keen, pungent statements of ideas which will help the partaker to realize the strength of right thought and mental attitudes. Here is one day's food: "Let us cremate past thoughts, so there will be no graves to visit to refresh our memories."

An ideal gift book for the Christmas season. A book which a thinker will appreciate.

AN INTRODUCTORY PSYCHOLOGY. By Melbourne Stuart Read. Published by Ginn & Company, Boston, Mass. Cloth, price \$1.

The aim of this book is to present to the reader the main truths of the science of psychology in a simple, direct, interesting fashion. Considerable space has been given to the practical applications, as they help decidedly in making clear and in fixing in mind the principles involved. The book is a first book in psychology, designed for use as a text book, and is very helpful in beginning the study of the science.

SONGS OF VICTORY. By Henry Victor Morgan. Published by the author, Chicago, Ill. Cloth, price not given.

A book of verse which contains many inspiring sentiments expressed in strong yet rhythmic imagery of word.

IN THE HOUSE OF THE TIGER. By Jessie Juliet Knox. Published by Jennings and Graham, Cincinnati, Ohio. Cloth, price \$1.25, postage 10 cents.

A very interesting book which gives the reader an intimate view into the homes of the Chinese in California, with a vivid picture of how they live. The author has lived among the

Chinese for fifteen years, and has an abundance of knowledge. The book is not especially a New Thought book but it is charming and wholesome and cannot fail to claim the interest of the reader and educate the children in the home life of their Chinese sisters and brothers.

THE BUNNYVILLE FOLK. By Jessie Juliet Knox. Published by Jennings & Graham, Cincinnati, Ohio. Cloth, price 60 cents, postage 10 cents.

Another book for children by this charming writer. This little story of Bunnyville fun and frolic is exactly what the little folks will like. Mr. and Mrs. White, a pair of tame rabbits, ran away from their home and went to Bunnyville to live. Because they had lived with people they knew a lot about holidays and how to celebrate them, and they taught Bunnyville all about it. This jolly book tells of all the holiday happenings for a whole year, and will make a fine Christmas gift for the children.

HERO FOLK OF ANCIENT BRITAIN. By Sara C. Wiltse. Published by Ginn & Company, Boston. Cloth, price 45 cents, postage 6 cents.

The author has here attempted to reproduce three stories of ancient Britain—"Jack the Giant Killer," "Tom Thumb," and "Jack and the Bean Stalk,"—mainly in the language of the Anglo-Saxon progenitors. The lads who served their neighbors and loved their kings are given back to the children of the twentieth century by simply taking a new viewpoint, which we think a better one. The book is beautifully illustrated and will charm the children.

Your very special attention is called to the list of books suitable for Christmas gifts for sale by the Unity Tract Society and described in the Publishers' Department of this magazine.

A gift that meets a real need is a rare thing. A Truth book or magazine will come nearer supplying the thing we are all seeking than anything else, and your friends will appreciate such gifts far beyond the usual gimcracks.

You can send the *UNITY* magazine to three of your friends one year for \$2. You will search a long time before you find a better present.

Have you seen the *Weekly Unity*? A sample copy will cheerfully be sent to you on application. The *Weekly* is \$1 per year.



UNITY

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of January, you should send us the notice of change by January 5th in order that you may not miss your January UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of January, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.:* Home of Truth, cor. Grand St. and Alameda Ave.
- Boston:* The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.:* The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.:* College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.:* New Thought Alliance, 318 Woodward Ave.
- London, Eng.:* Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles:* Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.:* Kaufman-Straus Co., 5th Ave.
- New York City:* Brentano's, 5th Ave. and 27th St.; Roger Bros., 439 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
- Oakland, Cal.:* Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.:* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.
- Portland, Oreg.:* Jones's Book Store, 284 Oak St.
- Sacramento, Cal.:* Home of Truth, 1235 I St.
- San Diego, Cal.:* House of Blessing, 2109 Second St.
- San Francisco, Cal.:* Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose:* Home of Truth, 144 North 5th St.
- St. Louis:* H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.:* W. L. Beekman, 55 East 5th St.
- Washington, D. C.:* Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

LET US SEND A CHRISTMAS CARD FOR YOU

When ordering a subscription to
 UNITY, WEEKLY UNITY, OR WEE WISDOM
 as a
Christmas Gift

You may depend upon us to notify the recipient by a handsome illuminated card, if you will ask that it be done when sending in your order. This card of notification will be mailed so as to reach the subscriber about Christmas day. It will read as follows:

GREETING:

WE ARE PLEASED TO ANNOUNCE THAT
WILL FOR THE COMING
 YEAR BE SENT TO YOU WITH THE COMPLIMENTS
 OF, BEGINNING
 WITH THE CURRENT ISSUE.

THE PUBLISHER.

This card will be especially prepared and printed in purple and gold, with envelope to match. Be sure to state the fact if you wish a card sent.

Every other month during the year 1911 we have published a special number of UNITY. In February the Vegetarian number appeared, in April the Life number, in June the Prosperity number. August was devoted to Universal Peace, October to Healing, and December is given to the consideration of Jesus Christ and his mission. It is our intention to continue these special numbers as the Spirit directs. At present we have no definite plans, but may issue another Vegetarian number in February.

The poem which appears as the first article in this issue is by Mary E. Hawley of Chicago. She is planning to have it published in a booklet suitable for Christmas giving.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

On page 527 of this number, mention is made of the Leeser translation of the Old Testament. We have ordered a few copies of this book thinking some of our readers would like one.

The book is 4x6 inches, and the price is \$1 and \$1.50, according to binding. Send your order to the Unity Tract Society, Unity Bldg., 913 Tracy Ave., Kansas City, Mo.

This issue completes the thirty-fifth volume of **UNITY**. It has subscribers the world round, and is increasing its list of friends more rapidly than ever before.

With the next number **UNITY** will have new type of a heavier face, which will make it easier to read.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to

thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

San Francisco, Cal.—As usual, I know that each lesson is helping me more and more to know the Truth. I will refrain from saying "I am unable to express my gratitude," for each day I feel that I am improving in knowledge and recognition of the great truth presented in the lessons. The light of truth is shining, and I am thankful that I am seeing it and comprehend its meaning. As you are letting your light shine before men, I know that it will continue to shine until all men shall behold its glory, for it is the One Light that lighteth every man that cometh into the world.—M. L.

Medford, Oreg.—These lessons are grand, and must be studied in the light of the Spirit to get a glimpse of their depth. At every reading some new truth is revealed to me, and the Bible seems a new book, which I am beginning to understand where it used to be sealed to me.—E. B. S.

About the Book "Christian Healing"

Montclair, N. J.

I feel that I must tell others what I have learned, and that is, where to meet my God. I professed conversion and was baptized when I was eleven, and it seems to me I have been hunting for God ever since—a definite God, a definite place to meet him. He has been to me everywhere, 'way up in the skies, and all over, but no definite place. When I have prayed it has been to an indefinite presence. I have plodded through slush and snow, and gone in all kinds of weather to church, to prayer meeting, thinking it would please God and that I was doing his will. But now, the glory of knowing that we will find him in his kingdom in our hearts. I have Mr. Fillmore to thank for this knowledge. In his book on "Christian Healing," in the chapter on "The I Am in Its Kingdom," he says: "I have by persistent practice learned to drop my attention from the head to a point under the heart"—and what splendid results he gets. At the time of reading it I had been in bed for several days. I had been to the dentist's to have three teeth removed, and he had given me cocaine, which nearly ended my days, as I was in great distress for a couple of hours, and in bed for a number of days. I had sent to the Unity Society for Mr. Fillmore's book, but had just peeped in it and laid it aside. Then while lying in bed the thought came, What

shall I read, to get help? and I saw his book, took it up, and began reading, and it was like water to a thirsty body. I have been reading and studying it ever since; it is so full of good things, so full of instruction, so clear and simple—just what we need. I have read and heard so many, many times about giving your heart to God. The heart has been referred to, but it has always meant to me that indefinite heart; but now I know it means the spiritual consciousness of love back of the physical heart. There we can meet our God. It's just like my having a friend in Brooklyn. I know she is there somewhere, but when I want to speak to her I go to the 'phone and call up her number, and then I hear her voice. Just so we go to our physical heart and speak the word "love," and he answers; and the oftener we go the stronger is his voice.

May 26, 1911.

As you will see, I wrote this some time ago, but did not mail it, but have been practicing; and oh—what glorious results. Try it, others of you who, like myself, haven't understood just where to meet God—Love—Good. You feel his closeness—oh, so sweetly!—*S. E. L.*

What Unity Readers Say About It

We recommend a subscription to *UNITY* as the most appropriate Christmas gift you can make. That you may know what our readers think of the magazine, and how it is helping them mentally and physically, we call your attention to a few extracts from the many letters that come to us daily.

Marietta, Ga.—Without *UNITY* I should be desolate, for each one has some sentence which seems just for me. I treasure every word.—*Mrs. S. H.*

Kennewick, Wash.—I am helped every day by studying *UNITY*. It helps one to understand the love and truth that one does not realize unless he studies *UNITY*.—*Miss L. G.*

San Antonio, Texas.—I want to thank you for your goodness to me. My affairs are beginning to unravel, and I am beginning to be a great deal more patient than ever in all my life. The last *UNITY* was especially good to me. The article on "Judgment and Justice" has shed much light on my path.—*M. L. F.*

Gadsden, Ala.—I have read many books, but none can compare with *UNITY*. It is next to my Bible with me, and I am telling it to others.—*Mrs. P. H. S.*

Fruitvale, Cal.—Everybody's in the same predicament: no

one can find words adequate to express the good and joy your letters give, nor the love and gratitude sent out in return. I wish to tell you one thing I have noticed almost from the first of my acquaintance with *UNITY* magazine. The little book comes—some things I comprehend, and therewith acquiesce; some more of it will seem like utter Greek to me. I will read it again, perhaps more than once or twice, and the Greek becomes a mere jumble of words. I have learned to just put the book away and say absolutely nothing about it; just wait a few weeks, perhaps, and then pick it up again, and the Greek has become words of light, glorious with some truth, and I wonder how I was so blind. Any other readers in that fix, do you think?—M. L. M.

San Francisco, Cal.—Before last Sunday I knew nothing of the "Home of Truth's" teaching. But a friend gave me a copy of the April *UNITY*, which I have read and reread, and it seems to me I never learned so much from one little book before. With the help I received from it, I have entirely eliminated the pain in my back. And a week ago I would have been in bed from a severe attack of grippe and sore throat; but I am happy to say that in two days' time, with God's help, I have overcome that. Now, when I know how to handle error I do not know what I may accomplish. I am much happier. I thank you for the new revelations of the past week.—E. C. W.

Springfield, Mass.—Every copy of *UNITY* that I receive appears to me to have been written for me in answer to my prayers for enlightenment.—M. T.

Toronto, Can.—I thank you for the Vegetarian number of *UNITY*. It was grand. I have been a vegetarian ever since I read it. I have had many knocks about meat eating, but none seemed to hit the nail on the head like that *UNITY* did. It did not seem any trouble to stop then. Always before it seemed that I could not do without meat.—E. F.

Catskill, N. Y.—I can't tell you dear people what your literature means to me; how it has kept me hopeful in the face of defeat and failure at every turn. God bless you all and give you the best he has.—Mrs. W. E. L.

Agua Caliente, Cal.—I have much indeed to be thankful for: for the help of the Almighty Father, and for the quick deliverance from suffering, now a thing of the past. Praise the Lord. *UNITY* brings its message of cheer, strength; and beyond all else its spiritual uplift. It means more to me than any publication that has ever come into my home.—E. W. K.

Rome, Ga.—I wish to thank God and you for my improvement. Let me say frankly that your literature, outside the

Bible, is the purest, cleanest, and best "stuff" I have ever read. I am desirous of being stuffed so full of it that there will be no room for adverse thoughts. My heartiest thanks go with this note.—A. B. S. M.

Everett, Wash.—UNITY is a very welcome visitor in our home every month. I love to read it, for it is my desire to learn more and more of the true doctrine of Jesus Christ. I see things so differently since reading your literature.—Mrs. E. B. D.

St. Louis, Mo.—I cannot do without UNITY. Life to me has been wholly changed by it, and I am happy all the time.—J. A. S.

Columbus, Ohio.—What an inspiration UNITY has been to me. It is wonderful. I feel very grateful to you for placing it before me and presenting the glorious Truth to me in a new light.—Mrs. H. B. G.

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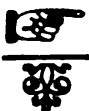
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• Josh. 17. 11
 • 1 S. 31. 10
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 • Josh. 18. 28
 • ch. 24. 25;
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 29; 27. 11
 • 1 S. 17. 7

22 'And David spake unto
 Jehovah 'the words of this
 song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,
 Jehovah is my 'rock, and my
 'fortress, and my deliverer,
 even mine;
 3 God, my rock, in him will I
 take refuge;
 My 'shield, and 'the horn of
 my salvation, my high tower,
 and 'my refuge;
 My saviour, thou savest me

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A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

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Ocean Park. Home of Truth and Metaphysical Library, 221 Ocean Front, cor. Rose Ave. Mrs. M. M. Hunter-Jones, teacher and healer. Phone, Sunset, Main 5631.

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- San Francisco.* Miss Elsie M. Noonan, teacher of Truth. Rooms 617-19 Shreve Bldg. Phone, Kearney 2929.
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- San Jose.* Mrs. Jessie Juliet Knox, 196 N. 3d St., teacher and healer. Unity Branch Library. Class Tuesday afternoon.
- Santa Cruz.* Center of Practical Christianity. Meetings every Thursday at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Congregational Church.
- Sierra Madre.* Home of Truth, 493 Auburn Ave., Harriet C. Hamor and Alida S. Hamor in charge. Sunday service at 3:30; Bible Lessons Wednesdays at 3 p. m., and Healing meeting Friday at 8 p. m.
- Vallejo.* Unity Branch Library. Frances J. Babcock, 803 Capitol St.

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- Norwich.* Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

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- Merritt, Indian River.* Unity Branch Library. Miss Julia P. Hascall.

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- Belleville.* First Society of Practical Christianity (Divine Science) meets second and fourth Sundays of each month at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

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- Leon,* Route No. 1. Clara C. Albaugh, teacher and healer.
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Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

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Minneapolis. The Minneapolis Fellowship and School of Expressed Christianity, 106 East 16th. Ruth B. Ridges, teacher and healer. Sunday services at 10:45 a. m., Wednesday at 8 p. m. Unity publications.

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Australia. New Thought church, 56 Hunter St., Sydney, New South Wales. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England. Higher Thought Center, 10 Cheniston Gardens, London, W. Unity literature.

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A thousand miles of mighty wood
Where thunder-storms stride fire-shod
A thousand plants at every root,
A stately tree at every root;
Ten thousand leaves to every tree
And each a miracle to me
Yet there be men who doubt of God



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Above our heads the
joy bells ring,
Without, the happy
children sing
And all God's crea-
tures hail the morn
On which the holy
Christ was born.

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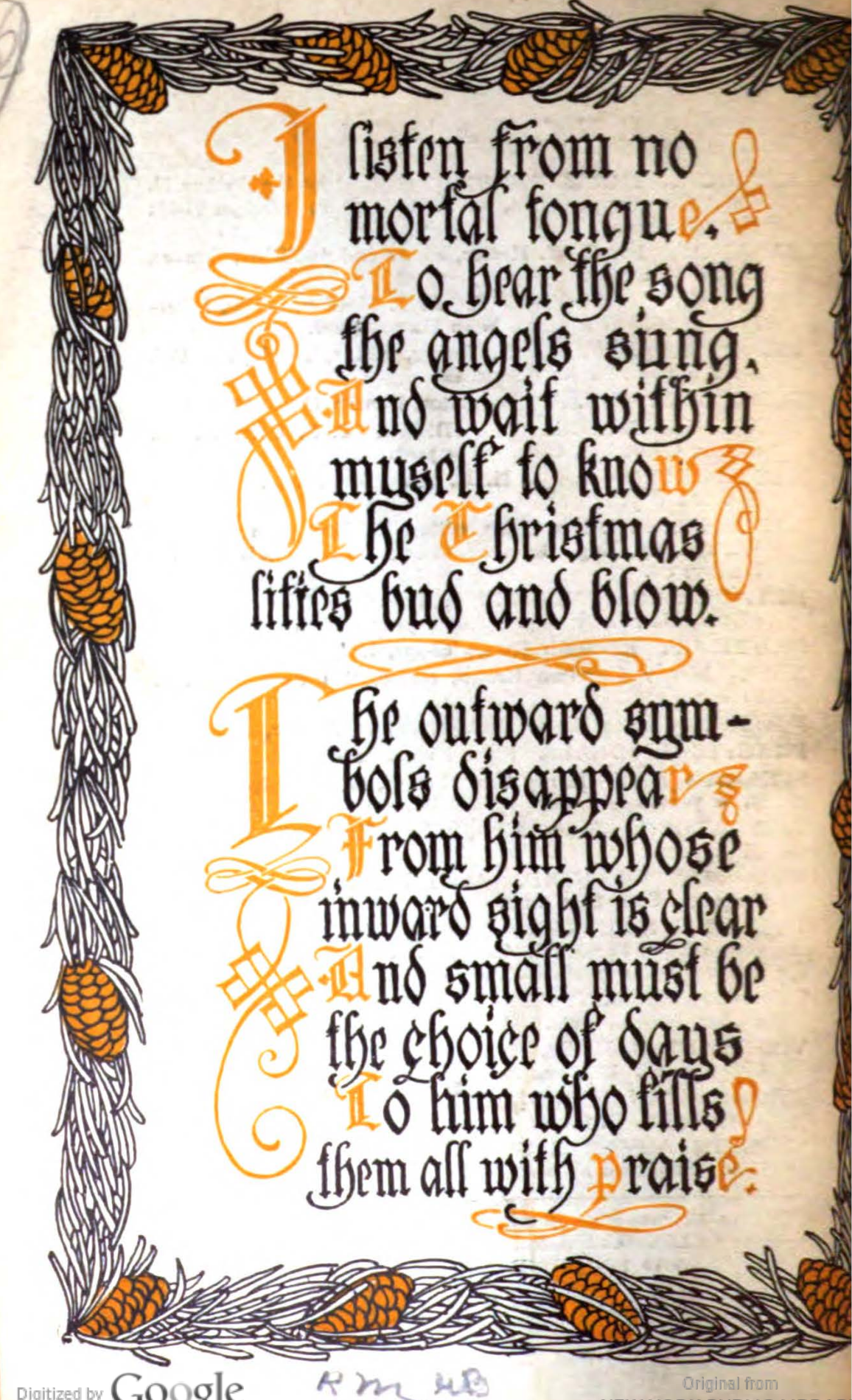
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the angels sing,
And wait within
myself to know
The Christmas
lifter bud and blow.

He outward sym-
bols disappear
From him whose
inward sight is clear
And small must be
the choice of days
To him who fills
them all with praise.

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